

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Going DEEPER with God

By Rev. Lee Roberson, D.D.
Pastor, Highland Park Baptist Church
President, Tennessee Temple College, Bible School, and
Seminary, Chattanooga, Tennessee

(Sermon preached at Sword of the Lord Conference on Revival and Soul Winning, Lake Louise, Toccoa, Georgia, July, 1952. Mechanically recorded for THE SWORD OF THE LORD.)

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:10-14.

Somewhere I remember seeing a little book entitled, "After Salvation—Then What?" The title is well put, because we have too many converts who somehow believe that after they are saved, there is nothing else but to wait for death and for Heaven. Now

there are certain definite things given to us in the Word of God that every child of God should do.

Number one: every Christian should stand up and testify for his Lord. He should confess Him openly before men.

Secondly: every child of God should follow Christ in believer's baptism.

Thirdly: every child of God should have a burden for lost souls and for the whole wide world in obedience to the command of Christ to go into all the world and preach the Gospel.

But tonight I want us to go beyond these first principles and go a little deeper with God. You will agree that too many Christians stop too near the place where they enter in. They believe that Christ is the Door. They enter in by the Door, but they stop just inside the Door. They do not go in and on with Christ Jesus. I am sure that many of you agree that a lot of Christians are like a firecracker on the Fourth of July. They make a loud noise and a big flash of fire; then there is quiet from then

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Dr. Lee Roberson

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On July 1, the subscription price of **The Sword of the Lord** goes up to \$2.50 per year, (\$3 per year in Canada and foreign countries).

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We Earnestly Hope You Will Help Do These Things

1. Renew your own subscription
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Knocking at the HEART'S DOOR

By the late Billy Sunday
As preached at Richmond, Indiana, 1922

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

In other words, it is up to you. "Behold, I stand at the door and knock." That is a part of the message of Jesus, through the Holy Spirit and the Apostle John, to the backslidden church.

The Christians here addressed had enjoyed exalted privileges that are not now ours. They had seen Jesus face to face, had heard Him speak and had caught the influence which came from associating with Him.

They had heard Him speak the words, had seen disease flee away and storms stilled. He showed His power over disease, death and devils. In spite of it all, they had drifted into a comatose state spiritually, which occasioned the necessity for the present book of which my text is a part.



Billy Sunday

Notwithstanding the fact that there are many things that are discouraging today, I see many signs, splendid signs, that are encouraging. There is the missionary zeal which is sweeping throughout the length and breadth of the land. The minds and hearts in men and women, in nations where they have been immune to appeals, are now open; and with outstretched arms they are looking across the mountains and the seas, beckoning for us to come with the glad tidings of the message of salvation through Jesus Christ.

Churches are arising, memberships are increasing, and the religious wave that started at the close of the seventeenth century under the preaching of Wesley and Whitefield has not yet lost its force. Yet there seems to be something lacking.

Jesus Christ in the Heart the Only Hope

We are increased in goodness, in culture and wealth; yet we seem to be despised and forsaken. I believe that Jesus Christ stands at the door of the church life.

But there is no music, no ritual, no progress in material matters that has a feather's weight with God. We admit philosophy, and God does not rebuke. We admit ethics, and God does not say nay. We admit education, society and these other things which are a literal part of our nature and



which God does not deny us—He wants us to enjoy them to the fullest—yet we compel Jesus Christ to stay without.

If you would let Him come in, out would go suspicion, backbiting, wrath, malice, lies, vilification, slander, and all that turns night into a troubled insomnia and day into a mirage. Your hopes are assassinated, your ambitions for noble things are electrocuted, and there you stand, a grinning skeleton, bearing upon you an epitaph of what you might have been had you only yielded to God or to His influence surrounding you, to help you do His will.

It applies to every soul, as well as to those who are shutting Jesus Christ out of their lives. There He stands pleading. There you are, a careless inhabitant, bolting the door of your will and refusing Jesus Christ permission to enter.

Religion is in your will, not in your handkerchief, not in the lachrymal glands. One has to do more than snuff and blow his nose and say, "Come to Jesus."

Religion isn't in your handkerchief, I say; religion is in your will. If your will is not in conformity to the revealed will of God, you are not religious.

I don't give a picayune where you are, who you are—whether you are a hobo counting the ties over a division, or a multimillionaire hitting the town with a limousine—if your will is not the will of God, you are headed for the pit.

Religion comes from the Latin word, "religio." To a Christian it means Christ's way of getting back to God. A sinner forfeits his standing with God just as a traitor forfeits his standing with the government. God will never kneel in mercy with a sinner unless he

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No STOREHOUSE Required For Tithes And Offerings Of Christians Now

By Evangelist John R. Rice

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I Cor. 16:1, 2.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—II Cor. 9:7.

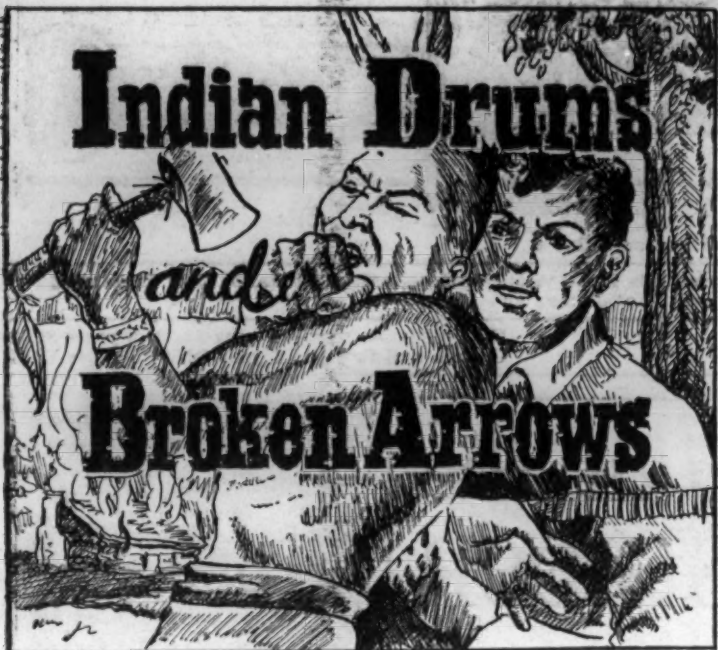
Elsewhere we have shown in detail that the storehouse where Jews brought their tithes and offerings was a definite part of the ceremonial law and as such the storehouse idea is discarded. Now I should like to go through the Scriptures and show from both the Old and New Testaments that aside from the ceremonial law, God never requires Christians to bring tithes and offerings to the storehouse.

Do not misunderstand me. We believe that God's Word gives great place to the local church. We believe that Christians ought to join the local church. We believe that Christians are responsible to God for the support of the ministry of a local church. We are not saying that people ought not

to bring much of God's money to the local church. In some cases perhaps the church so perfectly carries on the work of God as to satisfy the clear leading of the Holy Spirit and make it wise for Christians to bring most of their
(Continued on page 6)



This splendid picture of Mrs. Sunday is a new one and came with greetings from her the other day. In her eighties, she is still very active and useful in the Lord's work and still maintains the little home at Winona Lake, where she and Bill Sunday lived.



By Craig Massey

THE STORY UP TO DATE: Jeff Lockwood, a sixteen year old Christian in pioneer New York state during the revolutionary war, has gone to an Indian camp to rescue his friend, Maud Watson, who has been captured by the Indians. While planning his escape with Maud, he sees a white man and recognizes his father, who is accused of treason to the colonies. Jeff is heartbroken, thinking that it must be true, or his father would not be with the Indians. He and Maud are almost away from the camp, when a sentry guard halts them—Jeff's father. Maud explains that she is the girl to whom he gave the message and he tells them they must hurry and leave. Jeff cannot respond to his father's affectionate farewell. Later, Maud explains to Jeff that his father is not a traitor but a spy on a mission for the Americans. They rush to get the message to Captain Lemming at Fort Killypox.

CHAPTER 20

"He's On Our Trail!"

Overjoyed with the assurance his father was not a traitor, Jeff felt a new enthusiasm as he pushed onward in the moonlight. He chose a southeasterly direction, hoping to hit West Canada Creek. "Once on the banks of the stream it will be easy for us to work south and find the Mohawk River," Jeff told Maud. "That's where Fort Herkimer stands. We can stop there for a short rest and then swing west again to Fort Killypox."

A silvery cloud blotted out the moon, making the way harder to travel. There were many tumbles over fallen logs; bushes whipped their faces and the stitching on Maud's right moccasin broke.

When the cloud passed over the moon and the land again lay under the golden mysterious light Jeff saw a towering hill a quarter of a mile ahead.

"Maud, let's get up that hill. We can find a place to rest and from there we will be able to look back and see if we are being followed."

Maud's voice was strained with tiredness. "I'll try." The girl said nothing more as Jeff took her hand and led the way.

The steep slant of the hill was

hard to ascend in the semi darkness. Twice they dropped on the ground to regain their wind. Finally they came upon a large flat rock on the hilltop.

"Maud, let me have your moccasin. I'll cut a thong of leather from my pack sack and rethread the broken seam. In the meantime, you had better get some sleep, for we'll have to push on the first thing in the morning. It would never do for one of those redskins to catch up with us. I wish I had my musket."

"I was so afraid when that Indian saw me while I was cutting the birch bark. I started to run, but it was no use. He caught me before I had gone a hundred feet. I cried quite a bit, I guess, but then I began to pray. I've been praying ever since it seems, and I just know the Lord is with us," Maud said.

"The Lord surely answered my prayers for finding you, and also about my father. It's a heap of encouragement to a fellow to realize the Lord is always near enough to talk to, no matter how tight the spot is," Jeff added feelingly.

Jeff related his adventures from

the first moment he had discovered Maud's tracks until he hid above the Indian camp, but Maud never heard the last part, for sleep had overtaken her. Jeff heard her gentle breathing and covered her with his jacket.

It was a difficult task to rethread the seam of the moccasin in the dark, but it had to be done before dawn, so Jeff kept at it until it was satisfactory. The moon had disappeared behind a grayish cloud bank and a chill wind sprang up from the north.

A crow cawed at dawn just as the work on the moccasin was done. Maud still slept, and Jeff left her on the rock while he climbed a tree to search the back trail to see if pursuers were following.

He chose a towering pine and from the tiptop he saw the Indian camp way off in the distance. Soggy smoke spirals twisted upwards telling of the arousing of the English, but even though the forest was bare of leaves, he couldn't see anyone following.

Returning, he found Maud sitting up, sleepily rubbing her eyes, "I guess I overslept," she said, shaking out her hair that had been tangled by the bushes during the flight. While she rebraided her pigtails, Jeff opened his pack and set out the remaining portions of food. They ate the cold smoked deermeat in silence.

"We are at least two days away from home and that little corn is all we have left. Perhaps we should save it until later," Jeff suggested.

Maud tucked the corn in the pocket of her jacket and Jeff hid the pack sack under tree roots. "No use carrying anything that might hold us back. Now all I have left is my knife, and I'm not sure that can do us much good."

"It looks and feels like snow," Maud commented, glancing at the leaden sky.

"I hope it doesn't. The traveling will be hard enough without snow drifts to wallow through. Besides, the moccasins we're wearing would be practically worthless," Jeff continued. "Well, Maud, we have to move along, but before we do, let's ask the Lord for help."

They knelt and Jeff prayed aloud, asking the Lord to direct their paths and to see them through. When they arose they swung down the forested hillside.

For the most part the country was flat, only an occasional hill or gully made the traveling difficult. The sky overhead seemed to lower every minute and about noon the first flakes, big and sticky, and wet, drifted down.

Almost within minutes the soggy snow blanketed the country with a film of white. A flock of chickadees chattered nearby and a noisy jay scolded a low flying crow.

"If there's anyone on our trail we're sure to be found. Look at our tracks," Jeff said. Behind them, like a long line, lay the tracks in the snow. Jeff shuddered, "And there's not a thing we can do about them."

"My feet are soaking wet, Jeff." "Well, when we stop tonight we'll have to light a fire and dry our clothes."

As the afternoon wore on, the country became more rolling. At the top of one of the hills Jeff looked back. "Maud, look!" he exclaimed. "Look, back there. See that Indian? He's on our trail!"

Maud, trembling with concern asked, "What can we do?"

"I don't know. Look, he's running. He doesn't see us yet." Indeed, the Indian was flying over the trail. There was no doubt about his being able to catch up to them.

Jeff dragged Maud after him, running down a steep slope. "We have to get to some place and hide."

A huge boulder appeared off to the left. Jeff bypassed it and then circled back and squatted behind the protection. He shoved Maud underneath a jutting corner of the stone. Then he peeked over the top. The Indian bounded over the rise and came into full view. He carried a bow, but no musket. His clothes were of buckskin. He wore a belt around the jacket. Jeff saw a tomahawk and a knife dangling from it.

The warrior swept close, so close Jeff could see the scalp lock and the long hooked nose and the high

bronze cheek bones. Suddenly Jeff crouched down. The padding footsteps drifted to him. He waited. There was only one thing to do. Surprise the redskin and take the offensive.

Fifty feet, forty, thirty, twenty, ten, Now! Jeff leaped out and smashed into the enemy. The redskin shrieked defiance and twisted violently to escape Jeff's hands. Jeff caught the Indian's right arm and drew it back, but had to release the grip when the Indian managed to free the tomahawk. The stone weapon crashed toward Jeff's head, missing by a fraction of an inch.

The tomahawk raised again, but Jeff swung his right fist at the pointed nose. The blow staggered the Indian and Jeff leaped upon him, wresting the weapon from his hand and flinging it away.

Now the redskin felt for the knife. Again and again Jeff pounded his face; the knife flashed up and Jeff grabbed the long thin fingers that held it and forced them backwards over the wrist. The knife fell in the snow. Jeff lunged in again as the Indian



The Indian came into full view. He carried a bow, but no musket.

stooped to regain the weapon. The knife slithered off to one side. The Indian dropped to the ground and crawled amid raining blows to the spot. Jeff kicked the knife out of reach. Suddenly the Mohawk rolled on his back, doubled his legs and kicked. The blow caught Jeff in the pit of the stomach, sending him reeling and groggy back over a fallen tree.

With a shriek the warrior pounced forward, his long fingers finding Jeff's throat. The fingers tightened. Blindly Jeff swung upward at the face.

Jeff's breath left him, his eyes seemed to bulge from their sockets and a strange fainting feeling engulfed him.

A sudden dull thud sounded, the fingers released and the Indian rolled to one side. Jeff sucked in lungs full of air. He opened his eyes and saw Maud's tear-stained face above. She held a heavy piece of wood in her hand.

Jeff struggled to his feet and pinned the savages arms behind him and tied them fast with the redskin's belt. Jeff gasped, "You sure hit him. Why, you saved my life." His words carried his admiration of Maud's courage.

"What can we do to him?" Maud asked.

"Most people would kill him, but I couldn't," Jeff said, rubbing his stiffened neck. "I guess the only thing we can do is leave him here. The Indians back at the camp will come out and find him."

Jeff found the tomahawk and knife and threw them as far away as he could. "We'll take his bow and arrow along with us just in case," Jeff said.

"He'll freeze lying on the ground like that," Maud said.

"Well, I'll cut some pine boughs and fix a place for him." As Jeff spoke the Indian opened his eyes and stared blankly at his conquerors. There seemed to be a look of respect in them, but a look of respect mixed with fear.

Jeff asked, "Do you speak English?"

A grunting mumble was the only reply.

Jeff recognized the Indian's term for yes, so he continued, "Other men would kill you and leave you to the foxes and crows, but I am a follower of the Lord Jesus Christ, so I cannot. We are going to leave you here, bound so you cannot move, so your people can find you."

Jeff hurriedly cut an armful of pine boughs and made a leanto. They lined it with more boughs

and dragged the Indian into it. When they walked away the snow was two inches deep and as they traveled the snow covered up the trail almost as soon as it was made.

Evening found them by a narrow stream, not yet frozen over. Jeff exclaimed, "This must be West Canada Creek. We'll camp here for the night."

"Do you think it's safe to light a fire?" Maud inquired, twisting the tails of her jacket until the melted snow water dripped down in stained rivulets.

"We'll have to get dry. We'd both perish if we slept in these clothes." Jeff drew his knife and began to prepare wood peelings for the fire. The snow continued to sift downward. The trees were mantled in layers of white, dulling sound to such an extent that their breathing was almost loud in the silence. The few handfuls of corn were all they had to eat, but with their clothes dry they didn't feel so bad, and they bowed their heads to thank the Lord for what they had.

"Maud, if I'm not mistaken we have about fifteen miles to go directly south. We should be able to cover that distance tomorrow if the snow doesn't get too deep."

The fire glowed against the west bank of the stream and Jeff walked a few hundred yards away to see if it could be seen. When he returned he said, "I doubt if the fire can be spotted. But I'll stand guard and scout around a bit."

The following morning they pushed along the stream for a mile. Jeff had been up the whole night. When the snow stopped, and the sun peered through the clouds, he halted.

"Something's wrong," he muttered. "West Canada Creek runs generally straight south, but this stream is veering west."

"Are you sure?" Maud questioned.

"Positive. We're on the wrong brook." Jeff's face wrinkled in doubt. "I'm afraid we're lost."

He glanced at the sun. According to his figuring they were headed directly away from Killypox. He swung about taking a southerly route. Now the sun was off to his left. All day they traveled, pushing through the snow for miles and miles of endless forest. Along the way they saw a couple of squirrels and Jeff tried to shoot them with the bow he had taken from the Indian, but each time the arrows fell short.

"We'll have to find something to eat soon or we'll be too exhausted and hungry to travel. I think we had better build a fire and I'll try to stalk something to get close enough for a shot."

After the fire was started he left Maud drying her feet while he struck off in the woods. The air was biting cold and the snow crunched under his sodden moccasins. He found a place in an oak grove where squirrels were plentiful and squatted near a tree, with an arrow ready on the bow.

A blue jay, his brilliant blue and white feathers standing out sharply against the snow, hopped to a limb six feet above his head. The bow was drawn taut and an arrow flew, catching the bird broadsides and dropping it to the snow. Jeff picked it up and returned to wait for a squirrel.

One big fluffy gray squirrel scampered down a tree and raced through the snow toward another about twenty feet in front of Jeff. He raised the bow and the string twanged in the sharp air. The arrow buried itself in a sapling off to the right. The squirrel chattered a warning and flicked up a tree and out of sight. An hour passed and the cold bit into Jeff. He shivered, teeth chattering, and his feet grew numb. Discouraged with his success he plodded back to the fire.

"All I got was this blue jay. He sure doesn't look like a meal."

"I'll help," Maud said, taking the bird and plucking the feathers. With a stick through the middle of the tiny carcass Maud turned it over the flame until it was an even brown. After thanking the Lord they divided the bird in half, eating it in silence, even chewing the bones for the last bit of nourishment.

(From the 153-page book, **INDIAN DRUMS AND BROKEN ARROWS**, which won first prize in Zondervan's \$1,000 Juvenile Christian Fiction Contest. Price, \$2.00. Order from Sword of the Lord Publishers, Wheaton, Illinois.)



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Foremost!

Many have called *The Sword of the Lord* "America's foremost revival weekly." How right they are!

I. In circulation. With over 90,000 copies weekly average, *THE SWORD OF THE LORD* far exceeds famous *Sunday School Times*, *Moody Monthly*, and the newer *Christian Life* and other independent fundamental Christian magazines. Only one great independent monthly, not specially fundamental, and one good monthly magazine representing a chain broadcast, and some denominational organs exceed *THE SWORD OF THE LORD*. We excel in foreign circulation, going to eighty countries, excel in number of preachers and Christian leaders taking the paper. *THE SWORD* is really foremost!

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VI. *THE SWORD* is foremost in souls saved, in lives actually transformed. Five hundred twenty people wrote last year that they found Christ through *THE SWORD OF THE LORD*. Multiplied thousands of others were convicted, were led to churches where they claimed

Christ openly. Letters from many nations, from people in every walk of life continually tell of souls saved and lives transformed through *THE SWORD*. A Catholic girl of fifteen, reading *THE SWORD* was so convicted that she called long distance first for the editor, then for the associate editor, and eventually, not finding us, to our brother, Joe Rice, who won her to Christ over the telephone. It is commonplace for people to be saved out of all the false cults, in the penitentiaries, in the armed services and in the homes, through *THE SWORD OF THE LORD*.

[Since the above was written, a woman called from Aurora, Illinois, who said, "When I read in *THE SWORD OF THE LORD* about the Catholic girl who telephoned you asking how to be saved, I thought I should do the same." Thus she found Christ and will come to see us at Wheaton.]

The One Magazine You Ought Not to Do Without

God bless every good Christian magazine. One of them takes full-page ads, however, on the new RSV Bible slanted by modernists against the deity of Christ, at about \$450 per ad! Another is ultra-dispensational, influenced by the Darby extremes. Another boosted an infamous book attacking evangelists and evangelism, takes sides with the critics of revival and soul winning. These magazines rarely take a clear stand on most controversial subjects. They do not feel called to fight sin, to expose modernism, to lose friends for Christ's sake. In the main they are good, and we are for them, BUT YOU CAN TRUST *THE SWORD OF THE LORD* COMPLETELY, editorials, sermons, stories, even the ads! This is one Christian paper that no Christian home ought to be without! *THE SWORD* is published by the non-profit *Sword of the Lord Foundation*. The editor has no income from *THE SWORD* whatever. We have turned down many thousands of dollars in advertising which we could not conscientiously endorse. We are not bound to defend any denomination; yet we are friends to all the Bible-believing, soul-winning groups. With *THE SWORD OF THE LORD* it is Christ and the Bible and soul winning first and we pledge that nothing shall turn us from that loyalty and faithfulness.

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Please renew your own subscription for as far in advance as



Interior of the 12,000 seat convention hall of Kiel Memorial Auditorium, home for four weeks of the Billy Graham greater St. Louis evangelistic crusade. Overflow crowds numbering as high as 5,000 were the rule when the auditorium was filled to capacity, as here

shown. For the two Sundays near the close of the crusade, the meetings were moved to Forest Park where an estimated 40,000 persons assembled on May 10, and an estimated 50,000 for the closing meeting on May 17.

Pastors Endorse Billy Graham Crusade in St. Louis; First United Effort in Thirty Years Sets Attendance Record. 3243 Public Professions of Faith in Four Weeks. Estimated 50,000 in Closing Outdoor Service May 17.

Dr. C. Oscar Johnson, for twenty-five years pastor of St. Louis' Third Baptist Church, gave his evaluation of the impact of the ministry of Billy Graham in St. Louis as the four-week crusade drew to a close. "If in Billy Graham's coming to St. Louis not one soul had been saved, it would have been well worth all the thousands of dollars spent and the hours of labor utilized, just to revive the churches and to unite the pastors. I am thrilled with the way my church has responded."

A further evaluation of the month-long evangelistic effort, first in thirty years, was voiced by Dr. James W. Clarke, pastor of the Second Presbyterian Church and immediate past moderator of the St. Louis Presbytery. "The Crusade awakened St. Louis to a religious consciousness hitherto absent, and stimulated great numbers of people to return to regular church attendance. In my own church we have felt direct and encouraging results of the Crusade. Of Billy Graham I would say, I appreciate his humble, Christ-like nature, his attitude of understanding and love despite adverse circumstances, and his tremendous emphasis upon the necessity of the converts getting into a local church and going to work in the program of that church. I was impressed with his ability in universi-

ty meetings. The two meetings at Washington University were the largest campus religious services in the history of the University. The students came with critical minds expecting a diatribe. Billy Graham met the students on their own level, won them, and all without reducing or compromising the evangelistic content of the Gospel. I may say, personally, that my own life has been challenged and helped."

The campaign was of miracle proportions in almost every aspect. Not until a few days prior to the start of the meetings was the final clearance for the uninterrupted use of the Convention Hall of Kiel Auditorium obtained. Wrestling interests had secured the hall for several dates within the period, and the final release was regarded by the committee in charge as purely an answer to prayer.

The attendance figures, which mounted steadily into an impressive total of more than 380,000, set all time records for evangelistic efforts in the city which has often been labeled "the graveyard of evangelism." The vast convention hall, seating 12,000 persons was often filled to capacity with the doors locked to comply with fire and police department regulations.

As the closing week approached,

possible, add names of neighbors, relatives, friends, on the coupon enclosed, and rush them to *THE SWORD OF THE LORD*, Wheaton, Illinois. We believe you will never get more good literature than this for the money. Save \$12 now.

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help send *THE SWORD OF THE LORD* to thousands during May and June? All we ask is that you pray and do what you ought to do and do it now.

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THE SWORD OF THE LORD, Wheaton, Illinois.

the crowded auditorium each night challenged the committee to move out of doors for the two Sunday afternoon meetings, and lacking an available stadium, a great parking area in Forest Park was utilized. On Sunday afternoon, May 10, a crowd estimated at 40,000 persons assembled, with only 5,000 able to be seated on folding chairs. Hundreds responded to the Gospel invitation and were directed to an outdoor counselling room at the close of the service.

On the closing Sunday, May 17, thundershowers throughout the morning gave way to a clear sky and bright sun by the start of the meeting, with more than 50,000 persons filling the entire area and traffic at a stand-still in all directions. Shortly after the close of the broadcast of the "Hour of Decision" and the start of the regular afternoon service, another heavy downpour of rain, followed by hail, cut the final sermon short, but before the meeting was broken up, scores of people had indicated their desire to accept Christ as Saviour.

The closing meeting neared the 60,000 mark set in Houston, Texas, last June, and became one of the largest throngs ever to attend an evangelistic meeting in this country. On only two previous occasions has Billy Graham seen as many as 50,000 persons—once on the Boston Common, and again in the Rose Bowl in Pasadena, California.

At Washington University the crowds were the largest ever to attend a religious service in the 100-year history of the University.

The impact of the Crusade was most keenly felt by the pastors and churches of the St. Louis area, with positive evidences of a spark of genuine revival being seen in nearly every one of the more than 300 cooperating churches. Church attendances increased, Sunday Schools in some instances gained by tremendous percentages, and throughout the city a general increased tempo of church interest was manifest. The regular pastors conferences were occasions for the exchange of reports of blessing, with pastor after pastor telling of the evident moving of the Spirit of God in his own church.

Thrilling reports of the changed lives of individuals were received daily—broken homes were reunited, couples dedicated their lives to Christ, business executives, lawyers, doctors and civic leaders were won to Christ and because of the impact of the revival on the campuses, college leaders gave evidence of their decisions for Christ.

Only two weeks separate the close of the St. Louis Crusade and the opening of the Greater Dallas Evangelistic Crusade, to begin on May 31 in the 75,000 seat Cotton Bowl Stadium. The Crusade will mark the first attempt at a united evangelistic effort for Dallas, and already a remarkable spirit of unity and cooperation has been demonstrated by the more than 200 churches which have been carrying on the preparatory work for the Crusade.

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Pastors Conference Near Albany

We are happy to hear of a splendid conference particularly for pastors and Christian workers Monday, July 6 through noon Thursday, July 9 at Camp Pinnacle, near Albany, New York. Speakers include Dr. Lee Roberson, pastor of one of the greatest churches in the world, Highland Park Baptist Church, Chattanooga, Tennessee; Dr. Harry Hager, pastor of the large Bethany Reformed Church, Chicago; Dr. Herbert Mekeel, pastor of First Presbyterian Church of Schenectady. Dr. Mekeel was formerly Dean of Fuller Seminary of California.

This is a very strong program and should be a tremendous blessing to all who can attend.

All pastors are invited as the guests of Camp Pinnacle; will be

given free room and board. Wives and families of pastors are invited and they will be furnished free room, will be charged a nominal sum for board. Camp Pinnacle is a Christian Conference Centre, in a beautiful scenic area in the mountains overlooking the Mohawk and Hudson River Valleys, eighteen miles southeast of Albany, with good State roads. There are good recreational facilities. Pastors may make reservations by writing Mr. Arthur De Moss, 100 State Street, Albany, New York. You will receive prompt acknowledgment, with full directions for reaching the camp. We hope hundreds of pastors will take advantage of these most generous provisions and this great program.

Going Deeper With God

(Continued from page 1)

on out. Many Christians are like a volcano that may come alive once or twice in a year; the rest of the time there is nothing but quiet and peace as far as they are concerned. You hear nothing from them. So tonight I want to talk about going deeper with God.

Now what's the meaning of it? It means to leave the first principles of repentance and faith. It means to go on with God and to grow in grace and in the knowledge of our Lord and Saviour. It means that we shall take meat instead of milk. It means that we are going to assume the place that God has for us. It means that we are going to try to walk and to talk with God every day.

And now to further explain, I want to give three things that it does mean to go deeper with God.

Going Deeper With God Means A Better Understanding of Christ and His Sacrifice

I am a bit disturbed sometimes by the glib and easy way that we say the words, "Christ died for us." I am disturbed by the way people quote John 3:16. They say it without understanding, without thinking. "For God so loved the world, that he gave his only begotten Son..." they race through it, and it doesn't mean anything to them. I am a little disturbed by the way people sing, "On a hill far away stood an old rugged cross." I am a little disturbed by the way people sing, "Alas, and did my Saviour bleed, and did my Sovereign die! Would He devote that sacred Head for such a worm as I?" I would like to do like the songleader did in a great meeting I attended. They were singing, "When I survey the wondrous cross, On which the Prince of glory died." The songleader looked out over the audience. In the rear he saw men and women talking and gossiping as they sang. He brought his hands together. He said, "Just a minute, friends. Whenever we sing this song, let everyone think and let everyone sing. 'When I survey the wondrous cross, On which the Prince of glory died. My richest gain I count but loss, and pour contempt on all my pride.' But oh how easily we say it! Christ died! Christ died! The sinless, perfect Son of God died. Think of those two words now—'Christ died.' Jesus Christ, God's Son, came down and died in your place upon the tree. Then think of the last two words in the four-word phrase—'for us.' 'Christ died for us.' For wicked, vile, mean sinners, Christ came and died."

I dare you, my friend, to think everyday of the sacrifice of the Son of God in your behalf; I dare you to say, "Christ died for me," and then go out and live an indifferent and careless and worldly life. You can't do it! You can't do it! The thing that is wrong in so many of our churches is that people have lost sight of Jesus Christ and of the death of our Saviour in our behalf; and they think that salvation is nothing more than simply joining the church and saying they believe in Jesus.

We need to repeat again the theme of substitution. We need to call people again to see that

Christ died in our place, that our sins have been placed upon Him. Our sins have been taken from us and put upon the Saviour. Tonight are you ready to go deeper with Christ, deeper with God in this understanding of Christ and His suffering for you? As you go away from this conference, you will go away saying, "I never realized as I do now the great sacrifice of the Saviour. I never realized the great price paid for my redemption. I am resolved that as Christ gave His all for me, I will give my all unto Him."

Going Deeper With God Means Victory Over Self

Christ had a lot to say about self-denial. "If any man will come after me, let him deny himself and take up his cross, and follow me." Self-denial! My friends, you cannot serve God; you cannot have the fullness of peace in your heart; you cannot be free from worry unless you are ready to die to self, ready to deny yourself and to take up your cross and to follow after the Lord.

How many of you agree that your worst enemy is yourself? That is right isn't it? Why do you go always through life excusing yourself? Why do you go on saying, "Oh, I don't know why it is that I make so many blunders. I am so weak?" Why don't we come to see that God can give us the victory, that He wants us to have the victory; that there is victory for us in Christ Jesus our Lord? Alexander could conquer the legions of Persia, but he could not conquer himself. Caesar won a hundred battles, but he fell a victim to his desire to be a king. Bonaparte vanquished almost the whole of Europe, but he could not vanquish himself. So it is with many Christians. They fail to learn the secret of victory over self and of dying to self, according to the teaching of the Word of God.

The will of God is a straight line to God. There was a time when the will of God and the will of man ran parallel. But not today. Now they run contrary. "All we like sheep have gone astray. We have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all." There is a will for every man. Every man desires his own will. And that will is contrary to the will of God. Listen to Romans 6:11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Listen to Colossians 3:3: "For ye are dead, and your life is hid with Christ in God."

I lived a long time before I knew anything of what it means to die to self. I lived a long time before I read Romans 6:11, Colossians 3:3, John 12:24 and many other verses. I lived a long time before I understood what Jesus meant when He said, "Except a corn of wheat fall into the ground and die, it abideth alone." Oh, I tried so many things, everything! And God didn't bless any of them because they were my ideas and not the ideas of the Almighty God. Tonight are you ready to go deeper

(Continued on page 5)

Book Reviews

BOOKS REVIEWED HERE ARE BY JUDGES OF THE SWORD BOOK CLUB

THIS IS GOD'S HOUR, by Charles Wellborn. Broadman Press, 101 pages, \$1.75.

This book contains twelve sermons originally broadcast on The Baptist Hour by their author. Each one of the messages is down-to-earth, practical, timely, Scriptural. The author pleads for personal repentance of sin, and confession of faith in Christ, maintaining that the decision of the individual determines the fate of the nation. Everyone who is concerned over the critical hour in which we live and is burdened about lost people will be benefited by a perusal of this volume.

ROBERT G. LEE

THIS WAS HIS FAITH, by G. Campbell Morgan, compiled and edited by Jill Morgan. Fleming H. Revell Company, 319 pages, \$3.50.

An excellent repository of clear, concise, cogent comments on vital questions in Christian faith and experience. Campbell Morgan was deeply taught in the Word, and allowed that Word to illuminate heart and mind. His counsel is always balanced, sane, and carefully considered in the light of the Word. The material is excellently indexed so that one can find in a moment Campbell Morgan's position on divorce, immortality, recognition in Heaven, the future of the wicked, spiritualism, theology, Calvinism and Arminianism, and higher criticism. A mine of information for pastors and counsellors.

V. RAYMOND EDMAN

UNSHACKLED, by Eugenia Price. Moody Press, 160 pages, \$2.

Here are twenty stories of the transformation of Skid Row men and women by faith in the redeeming power of Jesus. Frankly, this kind of thing appeals to me. It is neither theory nor even exposition; it is the gospel in action, the power of God to redeem lost, wrecked, hopeless lives as demonstrated in the Pacific Garden Mission of Chicago. Let's read these authentic case histories and renew our faith in Christ and deepen our appreciation of His love and mercy and power.

JOHN L. HILL

SCIENCE SPEAKS, by Peter W. Stoner. VanKampen Press, 91 pages, \$1.50.

This is a book for young people who have any question as to the infallibility of the Word of God. Starting with the revelation in Genesis, Dr. Stoner shows that the prophecies of the Bible with regard to places, have been fulfilled in such detail and fullness, that it would have been impossible for any one not inspired of God to make them. The author seems well qualified for such a study both from an educational and spiritual point of view. The book will prove a blessing to the reader.

T. ROLAND PHILIPS

FOXES CHRISTIAN MARTYRS OF THE WORLD, by John Foxe. Moody Press, 597 pages, \$3.95.

This book is a 'must' for every Christian's reading. It should have a place in every preacher's library. This standard work, now reissued by Moody Press, is a thrilling story of stalwart Christians. It reveals the hatred of the world for those who love God, but it also reveals the power, courage, and strength which Christ can give to an humble believer. Both young and old should read Foxe's *Christian Martyrs*. The stories need to be recounted in the ears of youth. This book will give courage and backbone in a day of selfishness, compromise, and sinful ease.

LEE ROBERSON

THE FIRST EPISTLE OF JOHN, by Robert S. Candlish. Zondervan Publishing House, 575 pages, \$5.95.

I find this volume to be scholarly, analytical, inspiring, informative, easily read, fully deserving of all the praise given by Dr. Wilbur M. Smith. For example, here is the very choice, incisive

(Continued on page 8)

The Book of Life

Reviewed by H. O. Van Gilder, D.D., President
Western Baptist Bible College, Oakland, California

THE BOOK OF LIFE, (John Rudin and Company, Chicago, Ill. Eight Volumes. Fabricated binding, \$52.75. Book cloth binding, \$39.75.

These eight beautiful volumes contain over 900 illustrations and set forth in a most readable style the complete text of the King James version of the Bible.

The first volume is for children. It contains a number of selections for very little children and then, for somewhat older children, "Little Stories About Jesus;" stories of Old Testament days, in which the child is introduced to Joseph, Moses, Samuel, David and others; A Child's Life of Jesus; brief stories of New Testament poems and memory verses for each week in the year.

Volume Two begins the use of the Bible text itself and under the title, "Stories of Ancient Days" introduces the reader to the Genesis account of creation, the beginning of civilized life, the flood and the Tower of Babel. From this point the reader is led on through the story of the patriarchs, of the exodus from Egypt, to the days of the Judges and of Ruth.

Volume Three contains the Scriptures of Samuel through Esther, and subsequent volumes embody the Bible text through the life and letters of the Apostle Paul.

Volume Eight contains material on the use of the Bible in the home, Bible selections for character building, helpful suggestions on how to tell Bible stories, illustrations of Bible dramas and pageants, and ten reading courses listing selections from different volumes and designed to make the set more useful for groups as well as individuals. These courses include one for mothers, one on a year of travel in the Holy Land, one on the Bible and religious art, one on Old Testament history, and six others, each covering a year and indicating the material for each month's studies, including maps and charts as well as the text. This Volume also contains a vocabulary which gives

the pronunciation of proper names in the Bible, the meaning of obsolete words and phrases and both textual and topical indexes.

All of the material, such as introductions to Bible books, biographical sketches, and Biblical writers, etc., is written from the conservative viewpoint and with careful scholarship. There are more than 2,000 historical, educational and biographical notes, together with outlines, charts and maps, designed to make the Bible more readily usable in the home, the Sunday School and other Christian groups. It makes a beautiful addition to any library, and is one of the most useful tools that Christian parents, Sunday School teachers and other Christian workers can obtain.

From Baptist Bulletin

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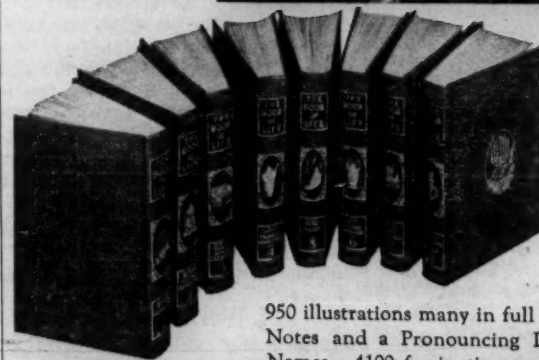
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Going Deeper With God

(Continued from page 4)

with God by dying to self and by self-denial?

I shed tears this morning as I read some mail. I received a three-page letter from a missionary in Africa. I read of a great revival in a certain part of Africa. It told how many souls had been saved. When I read how the African Christians were denying self, I became so ashamed of myself. The letter told how African Christians were taking off their shoes and giving them unto the Lord. They were giving away their cows and their horses, giving away their clothing, everything they had—for Jesus Christ. I became so ashamed when I thought of how much I have and of how little I have given to my Lord, and how I fail to deny myself of almost anything.

But listen,

Going Deeper With God and Dying to Self Implies That You Desire to be Christlike

Do you have a desire to be Christlike, walking in His steps, "for even hereunto were ye called, for Christ also suffered for us, leaving us an example that we should follow in his steps?" Do you have that desire to be like the Lord Jesus? "Oh," you say, "But I can't be like Him. Why should I try?" You will not be like Him in anything if you take that attitude. But we can be like our Lord in many ways. We can follow our Lord Jesus Christ. And if we have victory over self, then we have to resolve that whatever the price, we are going to yield ourselves. We are going to be like our Lord. We are going to try to walk with Him, talk with Him, fellowship with Him. As Paul said, "That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death." Christlikeness! You say, "How can I be that way?" By yielding to the Lord Jesus.

Why do people fight against God? Have you ever discovered why? Why do young people fight against God? We have them in Tennessee Temple. God says, "I want you to be a missionary." They have confessed to me, "I feel a call of God, but I don't want to do it." Sometimes they listen to Mother and Dad who say, "You have no business trying to be a missionary. Stay here at home. There's plenty to do here." So they turn away from the will of God for their lives. Yield yourself to-night and say, "By God's grace and God's help, there will not be a single part or parcel of my life which is unyielded to the heavenly Father. I yield all."

I have always turned away from messages using the title, "What God Cannot Do." I know some preachers have used them quite often, and I recognize the truth of what they say. But I have somehow steered away from that thought, knowing the omnipotence of God. But I have got to recognize that though God has all-power, there are certain realms and certain domains where God does not work.

There are some things that God cannot do. He can't lie. He can't save a soul apart from the death of Jesus Christ. He can't save an unbeliever, one who will refuse to believe. God can't save a man unless he will believe in Jesus Christ. Don't get me wrong, now! He that believeth is saved, hath everlasting life. He that believeth not is condemned already.

There is something else that God can't do. God can't pour out the riches of His blessing on an unyielding life. My dear friend, as long as you are hanging on to certain sins and certain habits and self-will and selfish desires, then God cannot pour out the fullness of His blessing upon you. I had to learn that by a hard way.

Many years ago I got my eyes on money. I thought about it morning, noon and night. I was a preacher. God was sending money my way in revival meetings, and as a pastor. The first thing I knew, I began thinking about what I was getting and it interfered with my ministry. God had to bring me down, He had to

chasten me. It was His dear way to wake me up and to make me to see the awfulness of the thing that I was doing. I was unyielded in that way. I was hanging on to money, I was clutching it to myself. I was trying to say, "I am going to use it all for God." But that was a lie. I had my eyes on cars and clothes and houses and everything else. That is one reason why I never take, and shall never take, a raise in salary from my church. I receive now what I did when I went there years ago. My good deacons have tried to raise the salary again and again. I wouldn't take it. I promised God that I would take no more. I would take less, but I won't take any more, not a single penny more, though I might put it into certain channels where it might be used. Yet God has spoken to me in that way and has helped me to save. I must not go beyond this. I want to be yielded to Him in this matter. Tonight are you ready to go deeper with God? Yes, going deeper with God means victory over self.

I have come to the last thing. This is not a message to entertain. This last week I read two books. People ask me when I read. I read from ten o'clock at night until midnight or one or two. My days are busy, as most people know, from early morning up until late in the evening, with a service every day somewhere, with a radio broadcast, the chapel of the school, a visitation program in the afternoon. I do my studying at night, in the early morning hours my reading. In the last week I read two books—the stories of William Carey and of Adoniram Judson. I challenge you, friends, here tonight to go home and to get these books. If you can't find them here, get them somewhere. You read the stories of these men. As I read these books giving the stories of the lives of these men, it blessed me, it stirred me, it challenged me, it humbled me.

That brings me to the fourth point.

Going Deeper With God is Essential If We Are to Help Others

The shallow life blesses no one. The halfhearted, indifferent life blesses no one. Be a fool, a fanatic if you will be, but if you are going to paddle around in the shallow water, then you might as well resign yourself to the fact that you are not going to be a blessing to anybody. Too many preachers are paddling around in the shallow water. That is the reason that in the summertime they close down their Sunday night services. That is the reason they discontinue the Wednesday night prayer service. That is the reason they say we can't have any souls saved.

Yesterday was supposed to be a hard day for the churches, wasn't it? It followed after July the fourth. But God gave us a great day in Chattanooga, —not because we sat down and twiddled our thumbs, but because we prayed and went out and worked. Yesterday twenty-six people walked the aisles for Jesus Christ and united with our church. They didn't come just to make professions and walk out. They united with the church. Forty-two others came for rededication of their lives. Yesterday 2,322 came to the main Sunday School, not counting the thirty-one chapels—2,322 on a hot July day, with vacation time, and the fourth of July!

We can still do things if we want to. But you are not going to be a blessing to anybody unless you go deeper with God. If you are satisfied with the place where you now stand, you are not going to be a blessing to another. Going deeper with God—let me tell you about it, preacher. Going deeper with God in the matter of Scriptures.

No man can stir you to read the Bible like John Rice. As far as I am concerned, he is one of the greatest Bible scholars in the world today. I mean that. John Rice knows the Word of God; and he has done more to help me in the times that I have heard him to get my Bible and to read it and read it again, and to absorb it

Why Canadians Pay More

By the Editor

Canadian and foreign subscriptions to THE SWORD OF THE LORD cost fifty cents more per year than subscriptions in the United States. Canadians very properly ask why.

A good brother in Alberta writes us saying: "In Parliament recently one of the members brought up the question of American periodicals being sold in Canada at a higher price than what is charged in the United States. The parliamentary assistant declared that there is no duty or special tax of any kind upon such magazines." No, there is no duty, no special tax on THE SWORD OF THE LORD in Canada. But there is a great difference in postage rates for which publishers cannot be blamed.

Postage on THE SWORD OF THE LORD, fifty-two issues, a whole year, in the United States costs only seven cents per subscriber.

Postage in Canada on THE SWORD OF THE LORD costs one cent per copy, fifty-two cents for the year.

That makes a difference of forty-five cents extra we pay on postage to a Canadian subscriber, more than we pay to a subscriber in the United States.

That leaves only five cents for handling the Canadian subscription a whole year. The papers addressed to Canadian subscribers must be handled separately. Either they must be stamped by hand, or wrapped in a printed wrapper showing that the one-cent per copy postage has been paid. Actually of course, it costs us more than five cents per year to handle the fifty-two issues in a year's subscription to a Canadian.

We charge fifty cents per year extra in Canada simply because it costs us that much and more to mail THE SWORD OF THE LORD, fifty-two issues, a full year, to Canada.

We are sorry. There is nothing that we know that we can do about it, unless Canada and the United States get together and accept each other's third class postage requirements.

Thus, whatever subscription rate is charged in the United States, Canadians are asked to pay fifty cents more a year which does not quite pay for the one-cent stamp each week put on the paper.

However, the subscription rate for THE SWORD OF THE LORD is so low, and during May and June Canadian subscribers are allowed to send two or more subscriptions at the remarkable rate of only \$2 per year, new or renewal. How little that is to pay for fifty-two large issues of THE SWORD OF THE LORD!

and saturate my life with it, than any other person I know about.

You can go down the highway and pick up rocks. You can go down to the seashore and get shells. But you don't get diamonds and pearls by the highway side and out of the seashore. When you get diamonds and pearls, you have to dig. That is the reason the Bible says, "Search the Scriptures." There has to be a searching. God's people need to resolve, and you need to resolve tonight, that by God's grace and by God's help you are going to begin again to search the Word of God.

You say, "But, preacher, I've been studying this Bible for twenty-five years." I don't care if you have. There are still a few gold mines you haven't yet discovered.

You say, "Why, I have been preaching for many, many years." I don't care. There is still much in it. We need to search the Word of God, go deeper with God in the Scriptures.

Listen again; we need to go deeper with God in supplication. We are not going to be a blessing to others unless we pray. It is high time that we confess that our prayer life is a pretty shallow business. Amen? Now we don't say that with any pride. We're ashamed! Brethren, we do not pray as we ought. We do not call upon God's name. We do not spend the time in prayer that we ought.

Let Him In!

There's a Stranger at the door,
Let Him in;
He has been there oft before,
Let Him in;
Let Him in, ere He is gone,
Let Him in, the Holy One,
Jesus Christ, the Father's Son
Let Him in.

Open now to Him your heart,
Let Him in;
If you wait He will depart,
Let Him in;
Let Him in, He is your Friend,
He your soul will sure defend,
He will keep you to the end,
Let Him in.

Hear you now His loving voice?
Let Him in;
Now, oh, now make Him your choice,
Let Him in;
He is standing at your door,
Joy to you He will restore,
And His name you will adore,
Let Him in.

Now admit the heavenly Guest,
Let Him in;
He will make for you a feast,
Let Him in;
He will speak your sins forgiven,
And when earth ties all are riven,
He will take you home to Heaven,
Let Him in.

—J. B. Atchinson

And yet, I wish we had time to go through this Bible and to see the things which have been wrought by prayer.

Prayer has divided seas, rolled up flowing rivers, made many rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poison, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels to come down from Heaven. Prayer has bridled and chained the raging passions of man, routing and destroying vast armies of proud, daring atheists. Prayer brought one man from the bottom of the sea and carried another man in a chariot of fire into Heaven. And we are just beginning when we talk about prayer.

What prayer can do! Prayer can change your life, prayer can change my life. Prayer can reach out after old sinners and bring them under conviction by the Holy Spirit. But do you know why we don't get answers to prayer? It is because we pray in such a halfhearted way. As a boy I used to make bows and arrows out of willows from the creek bank. I would make the bow, then the arrow, and put it on a string, and pull it back just a little bit, the arrow goes a short distance, then drops to the ground. But when you pull it way back and let it go, it soars into the air and on and on it will go. Do you know why our prayers get such little distance? Because we pray without any fervency, and they dribble to the ground. We need fervency. Fervency in prayer, calling on God's name!

We don't need fashionable prayers. We don't need these high-sounding prayers. It isn't the arithmetic of your prayers that counts, how many you pray. It isn't the rhetoric of your prayers that counts, how elegant they may be. It isn't the music of your prayers, how beautiful they may be. But the thing that counts is praying according to the Bible and

praying in fervency of spirit.

Let's go deeper with God in supplication. Thirdly, let's go deeper with God in suffering. "All who live godly in Christ Jesus shall suffer persecution." Let me remind you of something. Don't you ever look for suffering. You will get enough of it if you live for Christ. Don't ever go out of your way looking for trouble. Some preachers and some Christians are always trying to make trouble. You live for Christ and you will get your persecution. You preach the Gospel, live the Gospel, be separated from the world; and you will have your persecution and your sorrows and your suffering. Let us go deeper with Christ in suffering. We can't suffer as Jesus suffered on the cross. That is impossible. He suffered alone, for He suffered as the Son of God atoning for the sins of the world. But we can suffer as we obey our Christ with God in service, in the Scriptures, in supplication, in suffering, in service.

Have you been piddling around in the shallow waters? Have you been trying to make headway in waters up to your ankles? Then listen to the call of our Christ: "Launch out into the deep." Don't be afraid of making plans too big; don't be afraid of attempting too great a thing for God. I know why a lot of churches get nowhere. They have no vision. I know why a lot of Christians are not achieving anything. They put God down in the popcorn and peanut business, when God is interested in doing great things and big things, if God's people will just let Him work through them.

You don't have to be anybody special either. Did you know that? You can just be a common, ordinary, everyday man or woman. Yield to God, and God can work through you to the accomplishment of great and mighty things for His glory. Let's go deeper with God in service. Let's go deeper with God in soul-winning. Soul-winning—this is a soul-winning conference. This is the main business. It will be emphasized all through this week. Let's go deeper with God.

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"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I Those Revival Conferences

Every minister, Christian leader, and Christian as for that matter needs a time of refreshment and infilling. I have always found Bible and revival conferences provide just that and more for me.

Last year I thought the Lake Louise Conference the best I have ever attended. This year it meets July 6-12. Speakers: Drs. Bob Jones, Sr., Lee Roberson, Jesse Hendley, John Rice, Bill Rice—what an array of speakers! I hope to be there also! You be there!

Then came Fort Smith Conference and I knew it was the best of all! Thrilling Gospel messages! Inspiring music! Refreshing fellowship! A great church back of it, First Baptist Church, Dr. Harold Smith, pastor. Air-conditioned auditorium! Congregations stacked to the ceiling! Marvellous fruits for Him! This year it meets June 22-26. Plan to make this great conference.

There are other good ones including those at the Bill Rice Ranch!

Don't dry up! Let God fill you at one or two of these meetings!

II.

At the Peoples Tabernacle, Elkhart, Indiana, Dr. Guiley, pastor, God blessed in starting a great Bible Conference. Three first decisions for Christ and real spirit and His Spirit in evidence in both our services. Both pastor and people Bible-believing and going after the lost! Doxology!

III.

It grows on my heart that Dr. John R. Rice should be on a nation-wide radio hook-up! He is already on four stations regularly and speaks frequently over other stations. Dr. Rice is a great Bible scholar, faithful in the Word of God and multitudes are hungry to hear him.

Join us in prayer about this matter that our great God may open doors and raise up means for this needed ministry.

IV.

Choose Your Measure

God is wonderful and adequate in His provisions. He knows some cannot preach, so He says that if you stand by and support those of us who are called to preach, you will have a preacher's reward. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41). That is wonderful.

God knows some cannot give large gifts, so He says only a cup of cold water "in the name of a disciple" will bring a reward. Matthew 10:42. That was spoken and promised in a country where a cup of cold water was not always easy to get, where it was very valuable and necessary.

How adequate are God's provisions and promises.

Again He allows us to choose our own measure for receiving. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). How adequate! How wonderful! Doxology!

Some churches are niggardly and penurious with the pastor, with the evangelist. They give in

thimblefuls—and sometimes not full at that. Jesus says a thimble will be used in giving back to them. Yes! That is it!

I have seen more than one church dissipate God's money instead of giving it to the cause the givers were promised.

We need a revival of old-fashioned honesty throughout this country!

Then, I have seen preachers, and laymen, churches, and congregations that gave at flood tide—so God gave to them using a great river bed, or the ocean bed as the measure. That is what Jesus says in Luke 6:38.

Choose your own measure, brother! Choose your own measure, sister! God lets you and me set the gauge for our giving—and then uses the same gauge in giving in turn to us.

I know it is true—it is in His Word!

I know it is true—I have tried it and proven it. I am happy and satisfied in the experience of it! Doxology!

V.

For Others

A staff member called to our attention the fact that the Sword Book Club had offered only three of its own books as first selections among the last fifteen or eighteen such selections. My first thought, and my last thought was, "How unselfish!" Most concerns would have offered only or mostly their own selections. With the Sword of the Lord it is "For Others."

Certainly the Sword Book Club would have been justified in offering only our own books. We have enough good ones that classify to do that thing. But, good writers of merit who love the Lord have a right to "be heard from" regardless of what reputable firm publishes their books.

It is just another case of THE SWORD OF THE LORD leading "for others."

By their books ye shall know them!

VI.

For Whom Are You Responsible?

"So then every one of us shall give account of himself to God." Rom. 14:12.

So many people want to give an account of the faults of the other fellow they have no time to look over their own sins. God says first of all EVERY ONE of us shall give an account of HIMSELF to God. Hypocrites in the church! Yes! And a lot outside the church! There are more outside than inside! Where do YOU stand, neighbor?

When shall everyone give account of himself to God? "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11). When you stand before God in judgment, first you are going to give an account of yourself.

Five children are together when something evil happens. When they stand before parents the carnal nature causes some of the five to say, "He did it," or "He caused me to do it." The parent comes back with the question, "But what did YOU do while that was going on?"

God is going to ask, as He asks now, "What did YOU do with JESUS?" John 19.

It is the carnal nature of Pharisees inside the church and the lost outside the church that causes them to constantly account for

No Storehouse Required for Tithes

(Continued from page 1)

gifts through the local church treasury. We say, Thank God for local churches. Thank God for godly Bible-believing preachers. Where the local church is true to Christ and the Gospel, certainly the church ought to be supported generously. We are simply saying that other parts of God's work ought to be supported also, and that God does not require now and never did require anybody but Jews under ceremonial law, to bring their tithes and offerings to a storehouse to be dispensed by others.

The Scriptures clearly show that Abraham, Jacob and others in the Old Testament before the Mosaic law was given, gave both tithes and offerings without any storehouse. The Scriptures show that throughout the Old Testament, even while the ceremonial law was in vogue, prophets, the Gospel preachers of the age, were supported outside the temple and not through storehouse gifts. The Scriptures show that the dear Lord Jesus Himself was supported outside the storehouse. Christians in the church at Jerusalem at first seem to have brought all their gifts to the apostles, but it was never commanded, and, as far as we know, there were no other missionaries or preachers or Christian causes elsewhere that needed support. We learn that the giving to the poor, both in the Old and the New Testament, was often done without any regard to the ceremonial storehouse at Jerusalem. And best of all, a very clear rule is laid down, that people are to lay by, each one by himself, as God has prospered, and that Christians are to support all those who, by their Christian ministry, earn their support.

I. New Testament Christians Have a Clear Command About How They Shall Give, and Church Storehouses Are Not Even Mentioned!

In I Corinthians 16:1, 2, Paul gives specific instructions as to how the church at Corinth was to raise money to send to the support of the poor saints at Jerusalem. Here, if ever He was to do it, God should have made clear that Christians were obligated to bring their tithes and offerings, or their tithes alone, to the church treasury. On the contrary, God states another plan and utterly ignores the so-called storehouse theory for New Testament Christians. Let us read that passage carefully and analyze it.

the sins of others rather than turning the searchlight of truth inward upon themselves—but God's Word holds them up to the "licklog"—first they account for themselves.

VII

Then, for Others!

Secondly, after we get right with God ourselves, then, we are in shape to HELP others.

"For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7). As you live you point people to Jesus or you take people to Hell with you. Probably one reason the rich man of Luke 16 was so interested even in Hell, in his brothers on earth, was his sudden realization that in life he helped turn them to Hell. God's people are going to present souls won to Him in Heaven. Isaiah 66:20. "Will there be any stars in my crown?" "Would you care if some soul you had met day by day should never be told about Jesus?"

God then says, "Let us NOT judge one another anymore" (Rom. 14:13).

He goes on in verse 14 to 23 to show that He is going to hold us responsible for our words, works, example, destructive influence, unbelief, etc.

Destroy not your fellowman; Christ died for him (vs. 15). What have you DONE for him?

Others, Lord, yes others,
Let this my motto be;
Let me live for others,
That I may live like Thee!

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

1. Please notice that the instruction given to the church at Corinth was the same instruction as given to the churches in Galatia. So this is not an isolated case but a pattern case, with the usual plan which Paul the apostle gave to other churches.

2. They were commanded to take out the Lord's part on the first day of the week. We suppose that most workers receive pay by the week. Therefore, if God were to have the firstfruits, and if Christians were to seek first the kingdom of God, it would be right and proper for them to take out the Lord's part on the first day of every week.

3. That giving was to be proportionate giving, "as God hath prospered him." This Scripture does not explicitly mention one-tenth, but all these Jewish converts at Corinth were accustomed to giving the tenth, and I believe that they would understand that the tithe was to be the minimum for giving after they were converted, just as it had been before they were converted. At any rate, they were to give proportionately, each one as God had prospered.

4. And what was to be done with this money? Each Christian was to "lay by him in store." The Lord's money was to be put in storage. Maybe it was put in a separate purse. Some Christian might put it in a separate bank account. Somebody might put it in a separate vase on the mantel. Others might hide it in a sock under the mattress. But in any case, the Christian was to lay by him in store.

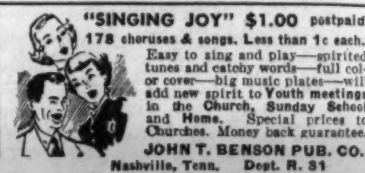
This Scripture does not say that the Christian was to put the money in the church treasury. He himself was to store it until Paul

should come and take the money for the saints at Jerusalem!

God did not command Christians at Corinth to bring their tithes and offerings to the church treasury. He did not command it anywhere else in the New Testament. Since God did not make any such demand, then preachers sin against God and their people when they make a demand that the Bible does not make. The tithes and the offerings belong to God. They do not belong to the preacher; they do not belong to the church; they do not belong to the deacons; they do not belong to

(Continued on page 7)

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No Storehouse Required for Tithes

(Continued from page 6)

the church treasury or to the denominational secretary. The tithes belong to God and God puts them in the hands of the man, woman, or child whom He wants to dispense them. Each Christian is to decide where the gifts are to go.

The church at Corinth may have gathered up the gifts after Paul arrived, and it may have been done officially through the church treasury, but the Scripture does not say so. The church treasury is ignored altogether. In fact, we do not even know whether the church had a treasury, whether the church had a church building or any of the other trappings which we are accustomed to in the church. Every individual Christian simply, on the first day of the week, laid by him in storage the money that would be given to the Lord. Then each one could decide how much of his giving should go to the support of the local church ministry, how much should go to the poor saints at Jerusalem, how much should be given to poor people otherwise, or to some other preacher, perhaps Apollos or Peter.

II. Before the Mosaic Law, Abraham, Isaac and Others Gave God Tithes Offerings Without Any Storehouse

Genesis 14:18-20 tells us how Melchizedek king of Salem brought forth bread and wine and blessed Abraham, and how Abraham "gave him tithes of all." There was no church treasury. There was no temple at Jerusalem. There was no storehouse. Yet Abraham gave tithes.

And the New Testament, in Hebrews, chapter 7, clearly tells us that Abraham is an example for New Testament Christians; that Melchizedek was a type of Christ, and that under the new covenant, Christians are to bring their tithes to Jesus Christ and not to the Levitical priesthood.

Jacob too was a tither. He made the vow at Bethel, "And of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). We suppose that Jacob kept his promise. And God prospered him too, as He does prosper those who seek first the kingdom of God and obey Him concerning tithes and offerings.

Did Jacob bring tithes to a church treasury? No, there was no church treasury.

Did Jacob bring tithes to a ceremonial storehouse at Jerusalem? No, Moses had never been born, this ceremonial law had not been given, the temple had not been built.

We suppose that many other saints before the Mosaic law was given gave their tithes to God. Sometimes those tithes would have been offered in burnt-offerings and in sacrifices. Sometimes they would have been given to some man of God like Melchizedek. Sometimes they may have been given to the poor in the name of God. But they were not given through a storehouse. You see, the storehouse does not essentially belong to the tithing duty.

III. Even While Ceremonial Law Was in Vogue, Gospel Preachers, That Is, the Prophets, Were Supported Outside the Storehouse Plan

Was the bringing of the sacrifices and offerings to the temple at Jerusalem a pattern for Christians today? Should the Gospel preacher be supported just as the priests and Levites were supported, through a particular storehouse patterned after the Jerusalem temple? No, because the Gospel preachers even in Old Testament times, while the ceremonial law was in vogue, were not supported through that ceremonial storehouse!

The storehouse at Jerusalem only supported the ceremonial priesthood and the Levites. It did not support the prophets of God, the preachers. The temple at Jerusalem was not a church house. It had no pews. It had no sermons. It had no preachers. It had no mission program. It had nothing in common with churches today. It

was a ceremonial matter, with object lessons pointing to the coming of the Saviour, and it has now been done away. But the Bible preaching ministry, the Gospel ministry, was carried on by prophets, not necessarily in connection with the temple worship, and they were supported certainly outside the ceremonial storehouse.

1. Consider How the Prophet Samuel Was Supported

Before Saul, son of Kish, was chosen to be king over Israel, he and his servant were out seeking some lost asses, without success. But the servant had not given up. He said, "Behold now, there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go" (I Sam. 9:6).

Samuel was a prophet. He was a man of God. He could probably tell them what God wanted them to do and how to find the asses. But there was a problem. How would they reward the man of God? How would they support him?

"Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? And the servant answered Saul again, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way."—I Sam. 9:7,8.

It was evidently a well-known custom that those who were blessed by the ministry of Samuel should bring him a gift, either fresh loaves of bread, or silver, or some other gift for his support. So they brought Samuel the fourth part of a shekel of silver. Samuel did not get his support through the storehouse of the priests and Levites, but by direct gifts of God's people.

2. Consider How God's Prophet Elijah Was Supported, But Not Through the Storehouse at Jerusalem

Elijah was as poor as any country preacher, yet he did not call for any part of the offerings brought to the priests and Levites through the ceremonial storehouse at Jerusalem. He was not a priest, he did not even come of the tribe of Levi. We suppose he was of the tribe of Ephraim since his father lived in Mount Ephraim (I Sam. 1:1). But I Kings 17 tells us how Elijah was supported. First, he hid himself by the brook Cherith and ravens fed him. Then the brook dried up because there was no rain, and God commanded him to go to Zarephath, in the country of Zidon. There a widow was commanded of God to sustain him. Out of a bit of meal in a barrel and a bit of oil in a cruse, which never failed, this faithful widow gave God's prophet food every day. She did not need to bring her gift to a storehouse. She brought it to the man of God. That happened in the very midst of the ceremonial law and when the storehouse for ceremonial offerings was open in Jerusalem.

Later, in I Kings 19, God sent an angel to bring him a hot cake of bread baked on coals, and a cruse of water. God takes care of His prophets, His Gospel preachers in other ways than by a ceremonial storehouse.

3. Consider How God Supported Elisha and the Sons of the Prophet With Him Without a Storehouse

The prophet Elisha followed Elijah. God supported Elisha through the gifts of God's people without the ceremonial storehouse for tithes and offerings.

In II Kings 4:8-10, we are told how Elisha passed to Shunem and there was a great woman who pleaded with Elisha to stop and eat with them. Always after that he turned into this home to eat. Finally they made him a little chamber with a bed, a table, a stool, and a candlestick; that was "the preacher's room." God used

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the direct method of love gifts from His people to care for His preacher Elisha, while the ceremonial priests and Levites were supported through the storehouse in Jerusalem.

Elisha seemed to have had a school of younger preachers, and of course they needed support just as much as some man of God today with a radio broadcast, or an independent, fundamental Christian school which is not underwritten by a denomination. Second Kings 4:42-44 tells us how they were supported:

"And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So, he set it before them, and they did eat, and left thereof, according to the word of the Lord."

Godly people brought gifts, and God multiplied the gifts enough to fill their need.

When Naaman the Syrian came to Elisha and was healed after dipping seven times in the river Jordan, he seemed to know that it was proper and customary to support God's man with gifts. However, in this case the ten talents of silver, the six thousand pieces of gold, and the ten changes of raiment, which were sent by the king of Syria, were too much for the man of God. He refused them. But this indicates that it was generally understood that the prophet of God was supported by freewill offerings of God's people, given directly, not sent through the storehouse at Jerusalem which supported the ceremonial priests and Levites.

Is it not a striking fact that, in the very midst of the Old Testament, while priests and Levites were supported through the ceremonial storehouse at Jerusalem, God's real Gospel preachers were supported by the love gifts of God's people, not through that storehouse?

IV. The Lord Jesus Himself Was Supported by Gifts Outside the Storehouse at Jerusalem

During the personal ministry of Jesus, He stood by the temple treasury and saw people cast in their gifts. He praised the widow

who cast in two mites and said she gave more than all the others. But Jesus Himself did not live from these gifts put in the ceremonial storehouse for priests and Levites. Rather, He lived on the gifts of God's people, as did His apostles.

Mary, Martha and Lazarus had Jesus often in their home and so helped support Him. And Mary brought him that beautiful and expensive box of a pound of ointment of spikenard, very precious, worth three hundred pence (John 12:3). Another woman, and this one a notorious sinner, came at another time when Jesus ate at the house of a Pharisee. She brought an alabaster box of ointment and after washing the feet of Jesus with her tears, anointed them with the ointment (Luke 7:37, 38).

When Jesus would ride into Jerusalem in a triumphal entry, He sent two of His disciples to borrow an ass' colt (Luke 19:28-40).

Once the disciples, with Jesus, walked through the standing grain, plucked heads of wheat and rubbed it out in their hands and ate the wheat. They were very poor, but they had no support through the temple storehouse. For Jesus was not of the Levitical priesthood and His ministry was not under the ceremonial law.

When Jesus wanted a room for the last supper, He sent His disciple to a friend in the city and He was furnished an upper room by this friend for the supper.

We know that people gave the Lord Jesus gifts for His support and that of the apostles, because we are told that Judas carried the bag with the money (John 12:6).

Who supported Jesus on His evangelistic tours? That question is partly answered in Luke 8:1-3:

"And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

Christian people supported the Lord Jesus and the twelve apostles by their gifts. They may have been tithes, or may have been far more than tithes. At any rate, the Lord Jesus and the apostles were supported without depending upon the ceremonial storehouse at Jerusalem. And preachers of the Gospel would better try to pattern after Jesus instead of trying to pattern after the Levites and priests of Jerusalem.

V. Giving to the Poor, in All Dispensations, Has Been Largely Carried on Without the Use of a Central Storehouse

We have tried to make clear that the storehouse for tithes and offerings at Jerusalem was used only for the support of the ceremonial priesthood and the Levites. That storehouse was not used to support the prophets of God, as we are shown. Neither was it always used for the support of the poor, even while the Mosaic law was in force. Deuteronomy 14:28, 29 and Deuteronomy 26:12 show that every third year the poor got part of the tithes. But the poor were not cared for usually from the storehouse of ceremonial gifts at Jerusalem. And the teaching for Christians in the Epistles is that they are to give to poor people independently of churches and without the knowledge of others.

1. How God Cared for the Poor Under the Mosaic Law

Even during times of the ceremonial law, when people brought certain tithes and offerings to the storehouse at Jerusalem to support the ceremonial priesthood and the Levites, the people were not instructed to make all their gifts through this source. On the contrary, God had an entirely separate way for them to care for the poor.

In Exodus 23:10, 11, we have the following command:

"And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard."

Every seventh year the land was to lie fallow. All of the volunteer crop was to be reaped, not by the owner, but by poor people. All the grapes that were borne that year, all the olives, were left in the field for poor people and foreigners who perhaps did not have any other adequate support.

But this care for the poor was not only on the seventh year. There was a plain command that people were to leave some grain in the corners of the field every year. They were not to gather every grape from the vine. Leviticus 19:9, 10, says:

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field; neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou

Continued on page 12

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Peter Deyneka, recently returned from a world-wide missionary survey, finds open doors, great opportunity and need of more missionaries, New Testaments and Gospel literature among Slavic people and others. Also Christians in Europe still need relief. We must act now, while the door is open. We are helping to spread the Gospel in 20 countries. New missionaries are leaving for Europe, South America and Alaska. We are also maintaining a Russian Bible Institute in Argentina. If the Lord should direct you to have fellowship with us send your gift to the

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Knocking at the Heart's Door

(Continued from page 1)

comes through faith in Jesus. Therefore, Christ is the only way of getting the sinners back to God.

So, if a man wants to get back to God, he must come through faith in Christ, not through philanthropy or through culture—which are, in themselves, all right, and commendable—but which will never bring you back to God. Christ is the sinner's only way of returning to the Lord.

Some say it is hard to get acquainted with God. Wrong! Wrong! It is easy! It is the easiest thing in the world! If God has never come into your life, it is because you don't want Him to come in.

"How am I to know if God comes into my life?" you ask. I will answer your question by asking you one. If you knew that God wanted to come into your life, are you decent enough to let Him? If you knew that God wanted you to go to Heaven, are you man enough and woman enough to let Him? If you knew that God wanted you to pray, are you decent enough to do it?

If you knew that God wanted you to get up, walk down that aisle and acknowledge your faith in Jesus Christ, would you have the grit to do it? You answer that question, then I will go on with the argument.

That crying out of man's nature for something that he does not possess, by all the sweet memories of your childhood, by all you have felt and all you have seen and hoped for; that which brings you here night after night, is God saying, "Behold, I stand at the door and knock."

Now, when we speak of Christ as the way, the truth, the light and life, we speak of the personal Christ, the Messiah, the One who has power on earth today to forgive sins.

Over in Egypt not long ago a mummy was dug up. When it was unwrapped it was found by means of the hieroglyphics that it had been buried thirty-four hundred years ago. Around that mummy were some kernels of wheat which were taken and, fecundated by the rays of the sun and moisture, were germinated, harvested and replanted until the result was a new species of wheat. Although these kernels had been lying about that mummy for thirty-four hundred years, they had not lost their power of productivity. When they came in contact with their natural elements—the soil, sunshine, and rain—they germinated and came forth.

These words came from the lips of Jesus Christ two thousand years ago and they have the power yet to make a thief steal no more, to make a blasphemer pray, to make a libertine pure, to make a cursing man into a respectable citizen, to make a man who beats his wife and damns her into a respectable man. Jesus' words have the power to do that and they will never lose that power.

He said, "Behold, I stand at the door and knock." The Christian religion is not a dogma, not a doctrine, not a creed. It centers about a personal Christ.

I can preach Buddhism without old Buddha. I can preach Confucianism without old Confucius. I can preach Mohammedanism without old Mohammed. Never mind what old Buddha might have been. If you follow a line of teaching, you are a Confucianist. If you follow another line of teaching, you are a Mohammedan. But there is no Christianity without Jesus Christ.

I can preach Buddhism without old Buddha, I say. I can preach Zoroastrianism without old Zoroaster. I can preach Mohammedanism without Mohammed. But I can't preach Christianity without Jesus Christ—no, sir! No, ma'am! Without the life of Jesus Christ, there is no perfect Teacher. Without the death of Jesus Christ, there is no atonement for sin. Without the resurrection of Jesus Christ, I have staked my salvation on a dead Jew sleeping in the tomb of Joseph of Arimathea. But in Jesus Christ, I have my way, my truth, my life made clear.

He says, "Behold, I stand at the door and knock. If you will let

Me come in, I will change the fountains of your life. Where it is bitter, I will make it sweet. Where it is dark, I will make it light. And through you I will reveal to the world what real, true religion is."

Prayer, Bible Reading, Church-Going, Giving, Do Not Make a Christian

The service that God wants, my friends, is service to humanity in the name of Jesus Christ. Oh, but a fellow says, "I serve God." What do you do? "I go to church." So does the Devil, and he beats you there every time, too. They never open the door nor ring the bell that the Devil isn't Johnny-on-the-spot.

You say, "I pray." So does everybody else pray. If you have not prayed, you will pray, unless God knocks you down so quickly that you haven't time to draw your breath.

When the Titanic went down there was a raft scheduled to carry two hundred people. Colonel Darcey, who was on it, said there were only thirty some odd on the raft and the weight of their bodies pressed them down into the water up to their armpits. There they stood on that raft for hours in the cold water. He said every man prayed. Some of them hadn't prayed since they knelt at their mothers' knee, and the only prayer they could remember was, "Now I lay me down to sleep." The incongruity of praying, "Now I lay me down to sleep," while standing in ice water up to your arms! They prayed! They prayed!

Read your Bible? Yes, when you are sick. A person will then. Suppose a man works for a farmer. When he ought to be out in the field at work, he is seated at a table shoveling grub down his esophagus. The farmer says to him, "When do you feel that you are going to go out to work?"

He answers, "Don't I praise your wife's cooking? Don't I eat as much as any man you ever had on your farm? Don't I sleep in the bed provided? Don't I come when you call me for the meals? What more do you want?"

The farmer says, "I didn't hire you and agree to pay so many dollars a month and feed you three meals a day for you to enjoy yourself. I expect you to go out in the field to work and pay me back. In other words, I want some return for what I am doing for you."

Oh, you say, "We understand that in these material matters..." Don't you know that the church of Jesus Christ has been a hundred years trying to learn the same common-sense lesson in religious things? People think they are serving God because they take two meals on Sunday and a cold lunch on Thursday night in prayer meeting!

They get up on Sunday morning when the bell happens to ring and you ask them to pray, they will come back at you "Aren't you satisfied? Don't I go to church Sunday morning? Don't I put a little money in the collection plate?"

Yes, but that is all under Heaven a lot of you do. That is the extent of your religion. You don't go any further.

Then a lot of people outside say, "Well, all I see in your religion is going to church and keeping out of mischief." You have a big gang here who doesn't even do that. The man outside says, "If you don't get any more out of it than that, I don't want it. If what you have is religion, I don't want it."

There you are breeding infidels. It is said that King Croesus had a deaf and dumb son. One day an enemy slipped up behind the king. The boy, happening to see the enemy and seeing the imminence of the danger, was so overpowered that he broke every barrier and impediment in his speech and cried out, "Don't slay the king!"

Up in Vermont last summer a touring car ran into an engine. Around the curve came a fast train from Boston and knocked it into splinters and toothpicks. The only person who wasn't killed was a little deaf and dumb boy,

Book Reviews

(Continued from page 4)

and illuminating comment on that oft-misunderstood word in I John 2:27 "But the anointing which ye have received of him abideth in you, and you need not that any man teach you." "The teaching of this anointing is complete and thorough, all-embracing, all-comprehensive; it teacheth you of all things." It is not partial, or one-sided, as human teaching on divine subjects is apt to be; but full-orbed, well-rounded, like a perfect circle. It is not, of course, all things absolutely that this anointing teaches; but all things about the theme or subject of the teaching: about him from whom you receive it, and whose it is. Of the very best of human systems, I suppose that every spiritual man will feel and confess, that it is not on all points satisfying; it cannot but bear the marks of man's confined standing-ground and restricted range of vision. This is no disparagement of such human systems, when used as helps to the orderly understanding and right arrangements of the several parts of the truth of God. But it indicates the limit to their use. They cannot come in place of the Holy Spirit's teaching us the words of Christ. Even at the best, when the intellect is most pleased with the symmetry and beauty of a finished theological scheme, the spiritual mind, or rather the spiritual heart, feels that all is not there; that there is something wanting of what passes between them; that there are more things in Heaven and earth than are dreamed of in man's best divinity. "The secret of the Lord is with them that fear him, and he will shew them his covenant." It needs the divine anointing of which we speak to teach, to unfold, to exhaust, all

twelve years of age. The train threw him clear of the right of way. When he jumped up and saw the car crushed, and his father, mother, sister and brother killed, he cried, "Help! Help! Help!" and burst every barrier.

Oh, I should think that when you see men and women on the road to Hell, you would be willing to do something to bring the word of Jesus Christ! If you couldn't show any more enthusiasm than that for your country, why Costa Rica could lick us.

"Behold, I stand at the door and knock."

Well, one says, "I give." Do you? "Yes, but I give in my name. I like to see a hungry man fed. I like to see a naked man clothed. I do this in the name of humanity, Mr. Sunday."

The word "humanity" was unknown until Jesus Christ came and taught it to us. Therefore, you are a wolf in sheep's clothing. You are taking the benefits of Christianity which inspire you to be as decent and philanthropic as you are. Instead of giving the credit to Jesus Christ for being as decent as you are, you act as though it were something within you.

(Continued on page 9)

Subscription Facts

(Continued from page 1)

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that is in the song of the angels, 'Glory to God in the highest, and on earth peace, good will toward men.' (pp. 207, 208)

V. RAYMOND EDMAN

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JOHN R. RICE

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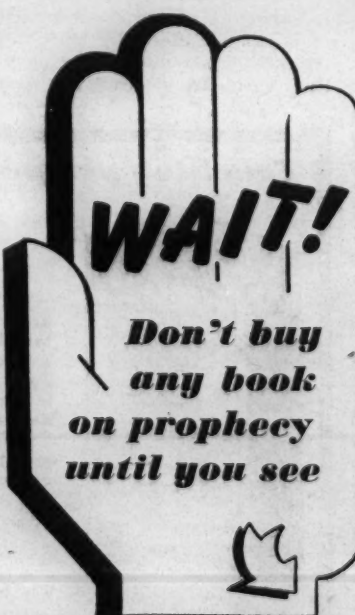
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Knocking at the Heart's Door

(Continued from page 8)

When you had developed to that stage of personality, you'd say, "Goodbye, God. I can get along without You." You Forget! People today sneer at God when it is only due to the restraining influences of religion that they are decent. They are wolves in sheep's clothing.

What Sin to Reject Such a Saviour!

But what you do in the name of Jesus Christ will live forever. All others will fail with the memory. The world that God is forming about the cross of Jesus Christ is in the Name that builds homes, that builds character, that knocks the shackles from a drunkard, sends the girl home with tears of repentance streaming down her cheeks as she bids goodbye to her life of shame and sin.

That is the Name that holds young men and women from the power of evil and snatches them from the great surging, seething caldrons of transgression. That is the Name we hope for tonight.

"Behold," said He, "I stand at the door and knock." All we hope for—the ultimatum of our work and dreams, the Elysian fields and valleys between the delectable mounts and the dark spots of the city, in the homes, on the boulevards, in the universities—must be brought about through faith in Jesus Christ. Therefore, what an ungrateful wretch you are to refuse Him permission to enter your heart!

If to accept Him would make you a leper, libertine, adulteress, thief, bootlegger—everything low-down—I would admire you from the depths of my heart for refusing Him. But when to be a Christian means to be what God wants you to be, I haven't any respect for you if you refuse. I do not care to know you! Beat it! Get out quick!

In a town in Illinois where I preached, a soldier there named George Dewey told this incident. They had succeeded in turning a detachment of the Confederates, and the Confederates were crying for help. One of the Union colonels dismounted and helped to drag a wounded Confederate soldier into the shade of a tree. He gave him something to eat from his knapsack and something to drink from his canteen. He wished the soldier well, then sprung into his saddle. The man whom he had befriended lifted his musket and blazed away. The bullet crashed through the man who had thus befriended him.

That was an act of kindness; the man ought to have a medal; that was superb; that deserved applause—he ought to have a medal compared to the man who keeps Jesus Christ out of his life. In my opinion, he was a gentleman compared with you. I think it is ungrateful to keep Him out when you realize all the good that He wants to do for you and the blessings He wants to give you in this old world.

Years ago a steamer left New York. After it was out and supper was called, a man with a horrible looking face was ushered in and given a seat at the table where there were some young men and women. His face had been injured and the injury had drawn his eye down and his mouth to one side. He was repulsive to look upon.

After the meal some of the ladies said, "Had we known we were going to have that man sitting at the table across from us, we wouldn't have come, for it disturbs our pleasures. His face is hideous to look upon." They asked the captain to change him to another table.

The captain went to talk to him about it. The disfigured man said, "I am sorry if my features have given anybody discomfort. But will you let me eat just one more meal there?"

"Yes, you may."

The man said, "I will eat in the state room after that, and not appear on deck."

He waited until they had taken their seats, then he strolled in and sat down. They looked at him. He leaned over and said, "Ladies, I understand that some of you have been to the captain and have

expressed the wish that he change me to another table. My features are repulsive to you. If you have to eat another meal with me seated here, it will disturb your happiness. I asked the privilege of eating one more meal here, after which I will not disturb you.

"My mother was poor and had to work. She was away working when our little home took fire. I had a sister younger than I whom I rushed through the flames while I shielded and protected her. As a result the fire did not even so much as singe her hair, but it burned my face. If you could see her, you would call her handsome. The fire did not leave one scar on her because she hid her face against my cheek; but I will bear this until my dying day because I protected her."

By the time he got through, the tears were trickling down their cheeks. "Please don't go," they pleaded.

Do you know who that man was? Ex-Attorney General Brewster.

Their cruelty to an innocent and great man was noble on their part compared to the man who says, "Jesus, I am not interested in the crown of thorns You wore. It doesn't appeal to me or my high ideals. They drove the nails into Your hands and feet, but the fact that those scars were made for me doesn't appeal to me." Oh, what an ungrateful wretch you are to keep Jesus Christ out of your heart and life! "Behold, I stand at the door and knock."

To Reject Christ Jesus Is to Spurn God's Love

This is a wonderful Book from which we preachers take our texts in our endeavors to lead men and women to God's ideals.

This Book touches on the various aspects of God's love. Whatever else he may be deaf to, man will not be deaf to love. That cord has been thrummed through this world for nineteen hundred years—since the day God manifested His love in the gift of His only begotten Son, Jesus Christ.

It is the love of God that enables you to sit here tonight instead of being in your coffin. God isn't dealing with us according to what we deserve, or rewarding us according to our iniquities.

The Son of God bleeding on the cross was the last manifestation of the eternal love of God to this world. It was the very last, and man repudiated it in bitterness and blood when they spat upon Him, nailed Him to the cross and drove the spear into His side.

God said, "Well, if men will not reverence my love, manifest in the flesh and blood through my only begotten Son; if they haven't respect for my love as I have shown it through Jesus, what can I do to save them?"

You can show your love by a gift of a coat, money, or food. God showed His love by the gift of His only begotten Son. He said, "If man refuse that, what can I do to keep them from eternal damnation?"

But they did refuse and spurned His love. All men have been, or are, or will be husbands, sons, or fathers. And in the relationship of Father and Son, God knew He would strike the cord that would find more responses than any other relationship, so He appeals to us on the basis of that relationship. My friends, God tried to block man's way to Hell. God did everything He could and He is still doing it now.

One Moment May Decide a Destiny for Heaven or Hell

Have you ever been to Chicago, down to the Lake Shore depot? There stand two trains on parallel tracks. They are so close that those in one train can talk to the occupants of the other, or shake hands if they wish. Both trains are headed in the same direction. But a man calls, "Get out of that train! That's the wrong train! You are on the wrong track!"

Those trains run on parallel tracks for six miles—until they reach Englewood. Then the Lake Shore train swings off to the left, hurries down through the sand hills and sand dunes of Indiana.

It skims along the southern shores of Lake Erie. Then it rushes into the Union depot of Buffalo, down through the Mohawk Valley of New York, crosses the valley, rushes down to the Forty-Second Street depot and stops, panting, at New York City on the Atlantic seaboard.

The other is the Rock Island train. She swings off to the right, hurries along and crosses the Mississippi at Davenport, Iowa. She hurries out through the garden spots of Iowa, crosses the Missouri river at Omaha, dips down through Lincoln, Nebraska, down through Denver, Colorado, through Colorado Springs, Pueblo, Canon City. It then goes up through the Royal Gorge, up to the Sangre de Cristo range, and at last she stops at the Golden Gate where the setting sun looks like a huge ball of fire dropping to sleep in the Pacific.

What about the ends of the road?—three thousand miles apart!

I see two lives. They start from the same home, the same church, the same surroundings, the same city. They go side by side until they reach the age of accountability. One accepts Jesus Christ, the other rejects Him. What about the ends of the way? Heaven and Hell are the ends of the road.

God started out, my friends, and tried His best. He sought, through the songs of poets, to warn men to flee from Hell, God placed in prophecy a mountain, Mount Calvary. There is where the road deflects.

We all walk on the same road until we reach the age of accountability. I don't know anything about this state, but in Illinois the law says that a child of ten years is old enough to know right from wrong. They can take a child ten years of age out of your home and put him in a reformatory.

Then there stands the cross. It points to the right and to the left. And God placed right there where the road deflects the cross and the emblem of hope, peace, joy and gladness, mingled with sorrow, just as the smile shines through the tears and the rainbow through the spray.

As Joseph Parker said, The cross was the stumbling block over which the waves of eternal love broke into spray. As John said, "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God said, "Well, men will not claim that cross, but they will claim it."

Then on that cross He hung His only begotten Son. God said, "I will touch the hearts of men with the thought of Father and Son. He is my Son and they know what that means. Surely they won't spit on Him any more than they would their own boy. Even if they won't have respect for Me, they won't trample His blood beneath their feet."

For 1,922 years humanity has scaled that mountain over the quivering body of Jesus Christ and has trampled into the sin-cursed soil of this old God-hating, Christ-hating, cursing, ripping, damning, blaspheming old world every message of God's love.

They have spurned the preachers and damned the evangelists, laughing to scorn the tenderest message that God can give through prophet or priest or king or preacher. Get up and tell me what more God can do to keep you out of Hell. Get up and tell me what more God can do to keep you from getting into Hell!

As Moody said, "Christ said to Peter: 'Peter, go back to Jerusalem and if you can find the fellow who put the crown of thorns on My brow, tell him I have a crown of glory waiting for him. And if you can find the fellow who drove the spear into My side, tell him there is a shorter route than with a spear into My heart. If you can find the fellow who spat into My face, tell him I have forgiveness. Tell the high priest and all who stoned Me that I have a pardon for them if they will only ask it.'"

What more could God do?

Years ago, down in Jacksonville, Florida, there lived a man named Owen. He quarrelled with his betrothed. To forget his love for her, he went out to work on

the sand hills and among the yellow fever patients. At last he succumbed to the dread disease, and although he passed the critical stage, he didn't seem to mend.

One day the physician in charge of the hospital was in the city and met this young lady on the street. She asked, "How is the judge?"

The physician said, "He has passed the critical stage in the disease but he is dying—dying because of his love for you."

She looked at him a moment, then said, "Doctor, will you follow me?"

She led the way into a florist's and purchased a beautiful basket of flowers. She wrote on a card, "With my love, Bess."

She said, "Will you give it to him?" The doctor said he would. When the doctor reached the hospital with the flowers, he entered the room and found Judge Owen in a feverish slumber. He placed a chair beside the bed and put the basket on the chair. Then he stepped back and awaited developments.

Bye and bye the judge opened his eyes and saw the flowers. He reached out his thin, transparent hands, and with an effort raised them to his face. He drank long and deep of the aroma and nectar. Then he put them down. Just as the doctor stepped around to the bed, he said, "Thank you, doctor."

"For what?"

"For the flowers."

The doctor said, "I was only the messenger."

"To whom am I indebted?"

"A friend of yours."

The judge said, "Tell me."

"I think you will find the name of the donor on a card."

He reached out and felt among the flowers, then took out a card. He looked at it and said, "Doctor, did she write that of her own free will, or did you urge her to do it?"

"I wish you could have seen her

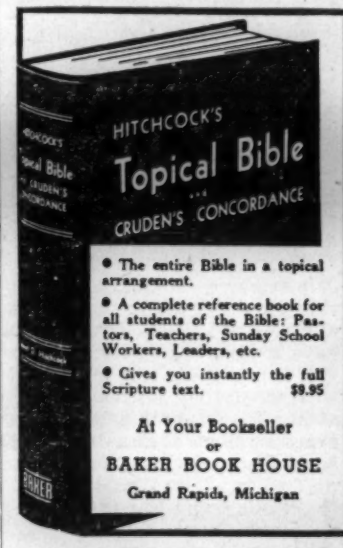
as she did it, then you wouldn't have asked that."

The next day when the doctor went back, he found the judge greatly improved. The next day he was sitting up, propped up with a pillow. The next day he was dressed and being wheeled in an invalid's chair in the corridor. The next day he was making laborious effort to walk with crutches. And the next day he was walking with one crutch and a cane. The next day he went without crutch or cane. And on the ninth day there was a quiet wedding in the annex of the hospital.

How Deep the Love of God!

I have looked into this Book we call the Bible. I have looked up into the face of God. I have looked out into this old sin-cursed world and have said, "Lord, this world is like a great big hospital after all. There is the drunkard's ward, the libertines' ward, the blasphemers' ward. And I see the poor cursed, damned, maimed,

(Continued on page 10)



Free For Asking

Stand-Up Calendar Pack of Envelopes for Sending Your Monthly Offerings to Sword Building Fund.



What They Say--

"Dear Bro. Rice:

"I am sending you a dollar for the month of May, and I do hope God will give me strength to work, so I may have at least \$1.00 a month. I do hope God will raise up some one who has plenty of money, to carry the financial burden of your work, and may we all pray that God will bless you greatly in His work, guiding you by His Spirit, that souls may be won for Him and to Him.

"Yours in Christian love."

Thus a lady from Memphis, Tennessee writes.
Why not get under this great work for Christ?

COUPON

Dr. John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Dr. Rice:

Yes, I will be glad to join the Dollar-a-Month Club and send my offering monthly of \$1 or more, for Sword Building Fund or other needs, as God provides. I understand that by simply notifying you, this agreement may be cancelled at any time.

Please send me the calendar package of vari-colored envelopes.

Name _____

Address _____

Dr. Bob Jones Says:

This statement is being dictated on May 28, which is just twenty-four hours after the closing exercises of the twenty-sixth school year at Bob Jones University. We have had today time to quietly bring back to our memory many of the unique experiences we have had since we founded the school. There has never been a year that there have not been many problems to solve. The devil is not against a bank or a manufacturing plant or even an educational institution. He is against any individual or institution that gives the Lord Jesus Christ the pre-eminent place. We can truthfully say that we have always tried to give the pre-eminent place in Bob Jones University to the Lord Jesus Christ. It has never mattered to us who was visiting the campus or what his educational or religious background may have been, we have always said, "Jesus Christ first." There is no educational institution in America that has higher academic standards than has Bob Jones University. There may be some fields of emphasis in other institutions where there may be higher standards; but in all the fields of our emphasis, our academic standards are as high and in many cases higher than other educational institutions with the same emphasis. But academic standards are no substitute for the pre-eminence of the Lord Jesus Christ. We have a wonderful plant. People who come here are impressed with what they see; but if any visitor should come here and go away without seeing the Lord Jesus Christ, we would feel that we had failed as Christian people in our effort to run a Christian institution.

But here is what I started out to say: This year that has just closed has been the most wonderful year we have ever had. We have had the usual satanic opposition, but we have had an inside immunity that has helped us meet the problems as they have come more effectively than we have ever met them before. The executives and the teachers and practically all of the students have stood armed against all satanic attacks. At the recent Commencement, we had great programs. We had great drama, great musical programs and great efficiency. Everybody who saw the recent Commencement was overwhelmed by the manifestation of the talent of the students and faculty and by the efficiency of the organization. It was a great occasion. But best of all, Jesus Christ was exalted. There were quite a large number of very remarkable conversions. Soul winning is always in order; and Bob Jones University, from the opening day until now, has emphasized the fact that it is the business of every Christian to win souls to the Lord Jesus Christ.

We want to thank all of you Christians who have prayed for us, and we want to thank all of you who have invested some of the Lord's money here in the Student Loan Endowment Fund or in helping us financially in building this school plant. Now, as we are in the early part of the summer, we are asking you to do three things, and all of them are important.

First: Please pray as you have never prayed before that when the next school year opens on September 9, all the students that come on the campus may sense the presence of the Lord Jesus Christ and if any of them should come who are not Christians that they may get saved and that those who come that are Christians may find the will of God for their lives. Pray for the teachers and executives that God may give them grace to do their work and carry their responsibilities with an abiding consciousness that they are servants of the Lord Jesus Christ.

Second: Please make some contribution during the summer to the Student Loan Endowment Fund. A great many students who wish to train for Christian work, either in the field of teaching or as missionaries or ministers of the Gospel or even as business men and business women or in other walks of life, are asking about how much we can help them next year from our Student Loan Endowment Fund. We are going to help all we can. So we are asking you to help us help these young people. Remember that half of the money that you send to the Student Loan Endowment Fund will be used to help young people who are not able to pay all of their expenses and the other half will go to the mission field for the direct spread of the Gospel.

Third: And this is very important. We want our Christian friends to help us get the right kind of students. Some Christian people are not careful about the type of students they recommend. These Christians know that Bob Jones University has a tremendous evangelistic emphasis and that when young people come here, they generally get saved. But remember that the purpose of this institution primarily is to train young people who are already saved for Christian service. In your community there are Christian young people that you know are all right, and they wish to go to college, and they ought to go to a Christian college. You are in touch with such young people. It is easy to get more applications than we can take care of, but it is not easy to get three thousand young people who have the right type of character and who have real possibilities of Christian leadership. Now, you help us find these people, and we will send them back home to be great Christian leaders in their communities, and many of them will go out to many parts of the world to serve the Lord Jesus Christ. We tell our students that life is not divided into the secular and the sacred. For a Christian everything is sacred. Some girls want a university education that are not going to be missionaries or are not going into what is usually called full-time Christian work. They are going to build homes. We need Christian mothers in this country, and Bob Jones University is training young people for whatever field God may have called them to serve. We have at Bob Jones University a wonderful ministerial and missionary training course. We also have a marvelous teachers course. We not only have the Future Teachers of America National Banner Chapter, but we have the largest chapter in America. There is a great need for Christian teachers. There is also a great need for Christian business men and we have a strong department of commerce. In whatever field a young person may be planning to invest his or her life in service, Bob Jones University can give that person at least the right kind of preliminary training. We are trying harder than ever this year to select in a very careful way our students. The ones we have had have been wonderful, but we want to make them more wonderful, and we want to get more wonderful young people whom we can train in a satisfactory way.

Now, remember, we are counting on you Christian people to co-operate with us in doing these three things we have suggested. Thank you, and God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)

Knocking at the Heart's Door

(Continued from page 9)

struggling, bruised, crushed humanity in the various wards."

Two thousand years ago God took pity on us and leaned over the battlements of Glory. Looking down upon us, He saw us struggling under the weight of sin. He walked out into His garden and plucked the Lily-of-the-Valley and the Rose of Sharon. He intertwined with them the smile and forget-me-nots of His love and dropped the Bouquet down into the manger of Bethlehem.

When the wise men of the East came and picked up the Baby, they read God's love story to the world in the face of the infant Christ: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

What did people do? They spat in His face, they hurled stones at Him, they damned Him. They said, "You are a winebibber. You are a glutton, a devil." They put Him on the cross, but

*Out from the tomb,
On that Easter morn,
He burst the bands of death,
That none e're broke before,
And rose in conquering majesty
To stoop to death no more.*

The Holy Spirit came down, and John picked up the well-worn pen and wrote the words of my text, "Behold, I stand at the door, and knock: if you will let me in, we will have a great time." Come on! Come on!

I quit playing baseball and went to work at the Y.M.C.A. in Chicago. The sudden change from an open, outdoor, athletic life to an indoor life, drinking coffee, eating beans and sinkers and dairy lunches got on my nerves, so I resigned.

I went up to Lake Geneva, Wisconsin, the prettiest body of water beneath the stars, to recuperate. At the Y.M.C.A. camp one day in August, I strolled out onto the pier. Looking down into the clear, blue waters (it is fed with springs), I saw something down there that looked like a pearl held in the grasp of a ray of sunshine. I asked my friend, "What is that? Isn't it beautiful?" He said, "Every year when the sun is just about where it is now in the sky, at this season, there is something down there that shines and scintillates. It is very deep and the water is cold."

"Oh, shucks," I said, "that isn't deep."

"Well," he said, "it's too deep to go down there."

I said, "Let's try it."

So I hurriedly changed my clothes and came out in a bathing suit. I said, "I used to be a good diver at the old swimming hole out in Iowa, when the frost was on the pumpkin and the fodder was in the shock." I think I can get it."

Johnny said, "It is too deep."

But I said, "I will try it."

So I took a deep breath, filled my lungs and dived down and down, with eyes open and hands outstretched, to win my prize. It seemed to smile and beckon to me. So down I went, deeper and deeper, with eyes open and hands outstretched to get it. It seemed to beckon and smile and say, "Deeper."

I felt my breath getting shorter. I could hear the roar of the water as it bubbled from the springs below. I began to feel chilled and my teeth chattered. I thought, "Well, once more; and if I fail, I fail."

So with eyes open and hands outstretched, down I swept. I reached out my hand, whirled and shot up to the top of the water.

I heard John say, "Did you get it, Bill?"

"No, too deep; too deep."

I heard people talk about the love of God. I said, "I will fathom it."

Thirty years ago, one dark, stormy night in Chicago, I staggered into the arms of Jesus Christ, and I have been trying to fathom His love for these thirty years. It is too deep!

Then I said, "I will scale the heights." I took the wings of faith, I mounted up with the wings of the eagle. It is too high!

I said, "I will go around it."

For thirty years I have tried. Its circumference is too great!

Understand it? No, I never expect to understand it until God wipes the smoky filament from my vision and I see Him face to face, in the day when He makes up His jewels.

O God, knock louder, knock longer upon the hard, obtuse hearts of some of these old sinners!

Jesus Christ has knocked so long. He knocked through the doctor when you were sick. He knocked through the pleadings of your wife and children. He has knocked through your adversity and through your prosperity.

God is knocking at the heart of America today through the horrors of war. He has been knocking since the Pilgrims struck the snow-covered hills of New England, with a Bible in one hand and a spelling book in the other.

Understand? I never will until I see Him face to face.

He Never Comes In Unless Invited

Now your will is a book. God has decreed the freedom of your will. A man with his will broken would descend to the realm of matter, like a flower which the rude farmer turns with his plowshare and treads upon.

Now when Christ used His figure of knocking, He used a custom that everybody would understand. You go to a house and you push a button, or rap, or use one of these old-fashioned knockers. So Jesus said, "I stand at the door and knock." He won't come in unless you invite Him.

When you go to a home and everything is put on the table, if you can't eat it all, they think you are stuck up; if you do eat everything, they think you are a pig. But suppose I just trot around to your house tomorrow; I don't knock—just open the door and walk in. I sit down in the parlor and read the paper. You come in and say, "I am delighted to see you." You lie; you are not glad! You could not help saying, "He is a queer man. I didn't ask him to come today, and he didn't tell me he was coming. He just butted in."

Suppose we have been living here in town three weeks, and I have been down to some beautiful homes. Suppose I say, "There is a crackerjack of a home. Let's go down and have them entertain us the rest of the time. Suppose we stop taking collections, take our trunks and baggage and drive up in front of this house." (Mind you, we haven't been invited.) I say, "Take my trunk right up there in the front room."

The lady would say, "Sir, what does this mean?"

If I did that, I would be no more welcome in your home than Jesus Christ would be in your heart without a welcome. All right, for Jesus Christ to be welcome in your heart, you must do the inviting.

He will come in in response to your invitation. If you don't invite Him, He will never cross your threshold. He stands and knocks and wants to come in. You need Him, but if you are not man or woman enough to invite Him to come in, He will never come. "Behold, I stand at the door and knock."

I have looked this audience over and made up my mind where a lot of folks stand in this community. Some have heard and have done many things. Some have opened the door and let Him in; some stand with their hand on the latch, hesitating as to whether they will or whether they will not. They are counting the cost. But don't forget—Heaven or Hell is at the end of your destination.

Others have heard the summons and are troubled. Then they ought to yield. There are others who are trying to drown the pleadings of God's Spirit in dissipation. The Devil will resort and lead people to do things that, under ordinary conditions, they wouldn't think of doing. What for? Oh, he is trying to drown the pleadings of God's Spirit. Some have said, "I will not."

Listen to me! I believe there are men here who are just as

truly damned as if they were in Hell tonight. Why? They have heard and they have refused.

Christians, How far in Have You Let Christ?

Some have let Him in but not very far, not far enough. You have not let Him in far enough to stop talking about your neighbors, to pay your debts, to give testimony in public. He is in a little way, but not very far.

Some have let Him in, but have shut Him up in a spare room. Did you ever see a spare room? It is usually a northwest corner room where the frost gathers thick on the window. I would as soon crawl in between two cakes of ice as between the sheets in the bed of a spare room.

You know, people usually send the preachers to sleep in the bed of the spare room. We had a spare room in the house in which I was born in Iowa. It was a sort of holy of holies. We never opened it except to air it and keep the bedclothes from mildewing. We always turned the strangers in our house into that room to sleep. They always had my sympathy.

It was the only room in the house that had wallpaper on the walls. The figures in it were pollywogs, lizards, and crocodiles. It was the only room in the house that had a carpet. It had a little patch of green carpet in front of the bed and the figures in the carpet matched the figures on the wallpaper. There was an upholstered lounge in it. It had done service for generations. It was very slick.

My grandfather made the bed. Each post had a great round globe on it, and it looked like Atlas upholding the world. It was made in a turning lathe out of black walnut. The bed had no slats, no springs.

We had holes in the rails and we used to put ropes through there and wind her up with the windlass and tighten it. We had no mattress, but we had a feather bed, and when you got up in the morning, your back looked like a waffle.

This bed had some stuff hanging down on the bottom. It always had a spooky appearance to me. I imagined that something was under there ready to pounce out and grab me. I would not have slept in that room all night if you had offered me a million dollars.

Some of you have let Jesus in, but you have Him locked in the spare room. Why don't you "Go home with us tonight, Jesus?" Open the door and say, "Jesus, come on; You can have the parlor. Sit with us; dine with us. Go downtown in the car with my husband in the morning. Go with me into society."

Take Jesus Christ along as a companion. Don't treat Him as something to keep around the house as you would an idol. Give Him a chance to keep you out of evil.

Only Your Love of Sin Keeps Jesus Outside

You keep Him out for one of two reasons. Either for the things that are in your life that He will cast out when He comes in, or the things that He will bring with Him when He comes—the things you do not have and never will have until He does come. He takes these things wherever He goes and He will change you.

One of those two reasons is why you refuse to be a Christian. It doesn't make any difference who you are or what you say to the world. When Jesus Christ enters, out goes that revengeful, malicious, unforgiving spirit. Out go lying and drinking. Out go these things that curse your manhood and womanhood.

You say, "I don't see how I can forgive."

Then Jesus Christ says, "I don't see how I can forgive you."

When I preached one time out in Iowa, two women there had had a fuss. One of them was a school teacher. This fuss had gone so far that it didn't stop in the church and it didn't stop with the women. It got into the Masonic lodge and the Odd Fellows—and got into politics. It decided who would be mayor of the town.

I went there for a revival. I said to one of the women, "Unless

(Continued on page 11)

Knocking at the Heart's Door

(Continued from page 10)

you get right, what is the use of my preaching any longer? Why don't you go down to see Mrs. —? Are you willing to take the initiative to get it fixed up?" She said, "I have no quarrel. She has lied against me. I can convict her in the court, but I won't do that."

I said, "Go to see her anyway." "Oh," she said, "she'd delight in publicly slamming the door in my face and then laughing over my humiliation."

I said, "Don't go alone. Take three, or four women with you and show a willingness to fix it up. Then if she refuses to be friends, do what Jesus Christ said in the eighteenth chapter of Matthew. You've done your part."

So they went down there and found this woman ready to fix it

up. They telephoned me and I said, "Imagine that old scrap being fixed up! Mrs. — and Mrs. — will come down to church tonight. Save seats down near the front and go out in the vestibule and meet them."

Down the aisle they came, two women walking arm in arm. Oh, it created a sensation! Everybody rubbered, and we couldn't quiet the meeting for ten minutes. There they sat. As I preached I looked down and saw a smile spread over their faces and tears trickle down their cheeks. I saw visions of souls in Heaven. God says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

I was preaching in another town in Iowa. They came to me and said, "Mr. Sunday, there is a girl down here. Maybe you can help her." The girl was down on her knees—a peach of a girl. Her hair was like a raven's wing. She had large lustrous brown eyes that sat far apart; straight Grecian nose; finely molded features; lips of coral; neck like the swan's, olive complexion. Good night! Good night, nurse!

She was crying, but her tears only enhanced her beauty. She was one of these girls you would involuntarily look at the second time if you saw her on the street. I said to her, "What is the matter with you, my girl?"

Blubbing, she said, "I don't know."

"Oh, yes you do. Do you want to be a Christian?"

"Yes, I do."

I said, "Well, I am glad you do. The Lord wants you to be saved, too. All you have to do is to accept Jesus Christ. Never mind your past. The Lord blots that out as with a cloud."

She said, "Oh, I just can't."

"Oh, yes, you can."

"I can't."

"Yes, you can."

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It's possible to have your mailing address corrected by filling your new address with the Post Office, which in turn will notify us. But if a copy of the magazine is sent before that notice reaches us, it means expense for you in forwarding postage.

I said, "Don't you believe God loves you?"

"Yes."

"Is there any sin you are committing that you are not willing to give up?"

"No."

"Are you wondering if God will forgive you?"

"No. I believe God will forgive me anything. But I just can't."

I said, "You just won't. That is your trouble." I said, "Is there anybody you are not willing to forgive?"

She looked at me, brushed the tears from her eyes, threw back her shoulders. "Mr. Sunday, don't you ever ask me to forgive him."

I said to her, "I don't, but God does."

She said, "I can't."

I said, "You won't."

She jumped to her feet, clenched her fists, gritted her teeth, threw back her shoulders; and the muscles in her neck bulged over her collar. She looked me in the eye and said, "Then I won't!"

I looked into her face and saw the vision of a soul in the lost world. God says, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

What is the matter? If you let Him in, that goes out. When He comes in, He will bring in the Holy Spirit.

I repeat, every man who refuses to be a Christian does it for one of two reasons.

"Behold, I stand at the door and knock." If you are unwilling to make the sacrifice, I have nothing more to say. I am through. There are parents here tonight who are unwilling to give up cards. Others of you hold on to your liquor, and the probabilities are that your boy will be a blacklegged gambler, or a bleary-eyed, vomiting, drunken sot when the dew of youth is still on his brow. If I could have my way, every drop of whiskey would be in Hell before midnight! If I had my way, I would make this old nation so dry you would have to prime her to make her spit.

Some fathers and mothers will not give up anything to save their boys from becoming assassins or drunkards, or their girls from merchandising their womanhood. Oh, if Jesus Christ comes in, out goes your drinking, out goes your gambling, out goes your pride, out goes your selfishness, out goes your effort to appear to be what you are not, out goes your sinful pleasures, out goes your meanness, out goes your lying tongue.

Oh, will you refuse to let Him in because of what He will bring with Him when He comes and what He will kick out if He comes into your heart and life?

Some of you will have to yank out your pocketbook or write out a check to the man whom you skinned in that real estate deal. You sold some property down in Florida and you would have to have a submarine to find the lot.

Are You Willing for Jesus to Bring in Forgiveness and Take Out Hate and Grudges?

I once preached in a certain town in Illinois. A very prominent couple there had separated over some trivial thing. (About half or two-thirds of these di-

vorces could be adjusted if either of you would give up. You run it into the divorce courts and make all Hell laugh and all Heaven weep.)

Her husband had gone to the county seat to apply for a divorce, and she was not going to contest it. The newsboy threw a Chicago paper on her doorstep. She picked it up and on the back she read a little poem of three verses.

Summoning her Kentucky thoroughbreds, she started for the county seat, quite a distance away. She drove until one of the horses fell dead. She went to a farmer and said, "Hitch up for me your best and fastest team. Never mind; I am Mrs. So-and-So and I am in a hurry." He did as she instructed.

She dashed up in front of the courthouse, then up to the judge's desk. "Has Will been here?"

"He was granted a divorce twenty minutes ago."

"Where is he?"

"I heard him say he was going to Chicago."

She jumped into the buggy and drove down to the Northwestern depot. He had bought his ticket, but the train was twenty minutes late. She found him and pleaded, "Bill, read that for our sakes and the children's." The tears glistened in his eyes.

She said, "Read it! Do you think we can do it?"

"Sure we can."

Got License

They rushed into each other's arms, then they went back to the courthouse, got a license, and were remarried, and took a train for home.

This is the poem:

*Forgive and forget, it is better
To fling an ill-feeling aside,
Than allow the deep, cankering
fetter
Of revenge in your heart to abide;
For your step o'er life's path will
be brighter,
When the load from your bosom
is cast,
And the glorious sky will seem
brighter,
When the clouds of displeasure
have past.*

*Though your spirits well nigh
with emotion,
To give back in justice again;
Sink the thought in oblivion's
ocean,
For remembrance increases the
pain.
Oh, why should we linger in sor-
row,
When the shadows are passing
away,
Or seek to encounter tomorrow
The blasts that o'erswept us to-
day.*

*Our life's stream is a verying riv-
er,
And though it may placidly glide;
When the sunbeams of joy o're it
quiver,
It must foam when the storm
meets the tide.
Then stir not its current to mad-
ness,
For its wrath thou wilt ever re-
gret;
Though the morning breaks on
your sadness,
Ere the sun sets, forgive and for-
get.*

Are You Willing to Pay the Cost of Rejecting Christ?

If you are willing to pay the price for going to Hell, I have nothing to say. I am through. I will admit that you will gain something by not being a Christian. You will gain the friendship of some people whom you would be better off without. And what you gain by not being a Christian, you are all the worse for having.

You will lose some friends. When I took my stand for Jesus Christ, to be sober, to be true to my wife, and to be decent, I lost the friendship of a lot of people who hit me on the back and called me a dead game sport. They haven't invited me across their threshold from that day to this. Well, I am better off.

I will admit you will lose money. Oh, yes, the girl who is selling her womanhood loses that. The brewer would lose money because he would have to turn the key in the door of his place.

You will lose some pleasures,

but don't get the idea that to be a Christian means to have a long face and to be gloomy. I am just hitting the earth on the high spots. I never knew what real happiness was until I went decent and served the Lord. But don't forget what you will win when you serve God—if you are willing to pay the price.

If you are lost, you will be like a young fellow whose story seems incredible.

His mother died. They had been to the funeral. You know, you can stand it pretty well when a loved one is sick, when the doctor says he is going to get well. You can even stand it pretty well when death comes and you go to the funeral. But when you get back from the grave and it is all over—that is when you think you will die.

The old father sat in front of the fireplace with his face buried in his hands, and sobbed. The boy came down the stairs, overcoat on, hat in hand. The old man looked up and said, "Where are you going, Son?"

"I am going out a little while, Father."

"Please don't go. This is the first time Mother has been out of the house for forty years."

The boy said, "I think I will have to go out for a little while, but I won't be gone long. I will be back soon. I made the engagement and I must keep it."

"Don't go! Please don't go! The stillness will kill me!"

"Father, I won't be gone long."

The old man got up, threw himself on the floor in front of the door. "My boy, if you go out, you will have to go over my body."

Incredible as it may seem, the boy stepped over his father's body, opened the door and went out.

If you go to Hell, you will have to step over the church, over the cross, over the Bible. You will have to swim through Mother's tears and over every sermon and every blessing that God Almighty has piled in front of you to block your way to perdition. If you are lost, God have mercy on you!

Will You Take Billy Sunday's Saviour?

Billy Sunday has gone to Heaven long ago. You have read his great sermon as preached to millions of people. You may scorn Billy Sunday; but stop and think; are you scorning the Saviour Himself? Jesus Christ stands at the door and knocks. If you will let Him in, He will save you. If you will give Him your heart, trust Him, rely upon Him, let Him come into your heart and life to change you and save you, He will do it today. Jesus promised, "Him that cometh to me I will in no wise cast out." God is ready. Jesus died for you. You may today let Jesus Christ, the Saviour, come in. The editor begs you to do it today.

If you will take Christ as Saviour, please write the editor an earnest note and say so. I suggest that you sign the statement below, if you can do it honestly, and then copy it in a letter and mail it to the editor. Can you honestly say yes to this statement and sign it now?

Evangelist John R. Rice,
Editor, The Sword of the Lord
Wheaton, Illinois

Dear Brother Rice:

I have read Billy Sunday's great sermon on "Knocking at the Heart's Door." I realize that I am a sinner. I acknowledge that it is a wicked sin to keep Christ out of the heart and out of one's life. I know that I need forgiveness and salvation. So here and now, today, this very moment, I turn my heart from my sin. I invite Jesus Christ to come in. I trust Him to be my Saviour, to change my heart, to give me everlasting life. I give Him my heart forever. I sign my name to it here in solemn confession of Jesus Christ as my Saviour and surrender of my life to Him forever.

I will set out to live for Jesus Christ and to claim Him before men as my Saviour.

Signed _____

Address _____

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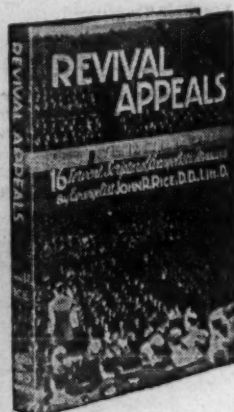
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(Continued from page 7)

shalt leave them for the poor and stranger: I am the Lord your God."

This same law is repeated in Leviticus 23:22.

This divine provision, that people should always consider the poor and make a way for them to glean the fields and orchards, is illustrated in the case of Ruth the Moabitess. Ruth, chapter 2, tells how the young widow came to glean in the field of Moab, following after the paid reapers, picking up what they dropped or left. God had planned that people individually should look after the welfare of the poor and help them by other gifts not counted in that which came to the ceremonial storehouse for the priests and Levites.

There are many commands to give to the poor in Old Testament times. In Deuteronomy 15:7, 8, is the following instruction:

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."

Psalm 41:1 says, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

It is obvious from the above and many other Scriptures that the ceremonial storehouse was never intended to be a pattern for New Testament giving. It provided neither for the preaching of the Gospel, either at home or abroad, nor for most benevolences, but mainly for the ceremonial sacrifices.

2. The Saviour Taught That Giving of Alms to the Poor Should Be a Private Matter, When an Individual Gave to the Needy Directly, Not Using a Church Treasury

In Matthew 6:1-4 the Lord Jesus gave plain instructions for the care of the poor. He said:

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

Giving to the poor did not go through the temple at Jerusalem. And the gifts were not to go through the church treasury either.

It is true that the twelve apostles and Jesus seemed to have had a common purse which was carried by Judas Iscariot (John 12:6). And Judas insisted that the precious ointment which Mary brought as a love gift to Jesus should have been sold and the money given to the poor. Judas would have liked for it to have come through the treasury so he could get a rake-off out of that which was given to the poor. But Jesus did not encourage that. Instead, He praised Mary who had brought to Him directly the love gift.

Jesus said we should make sure that our alms are not given to be seen of men and that it is better when our gifts to the poor are a secret matter, known only to the one who gives and the one who receives. And Jesus assured us that one who gave in that way would have open reward by the Father in Heaven.

3. The Apostle James Indicates That Giving Directly to the Poor, Not Through a Church Treasury, Was the Accepted and Usual Way in New Testament Times

In the midst of his inspired argu-

ment that faith without works is dead, James illustrates the truth by teaching that Christians ought to give directly to the needy poor.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—James 2:15, 16.

Can you see the picture? A poor brother or sister knocks at the door of a fellow Christian. The poor person is without decent clothes, is destitute of daily food. What shall the Christian say? Shall he say, "See the church committee about this! I give all my money through the church treasury?" No, the Christian is not to say, "Depart in peace, be ye warmed and filled." Rather, he is to give the poor "those things which are needful to the body." It is a direct transaction between a Christian and his poor Christian brother.

I do not say that it is wrong to give to the poor through a church treasury. Sometimes that is a better way to do it. Some widows were supported by the Church in New Testament times. Sometimes the poor ought to be cared for through the Community Chest, though surely churches ought to feel somewhat accountable for the poor in their own membership who meet Bible standards for help. But the Bible here certainly teaches that a direct touch between the giver and the receiver is proper, and this is a strong argument that God never intended all of a Christian's tithes and offerings to go through the church treasury.

VI. There Is a Clear New Testament Command That Every Christian Is Obligated to Support the Preachers and Christian Workers Whose Ministry Blesses His Life

We started this chapter with a discussion of I Corinthians 16:2, where the Christians at Corinth were commanded, "Let every one of you lay by him in store, as God hath prospered him." The Scripture there did not teach a storehouse, the church treasury, to which the tithes must be brought.

Now we give a clear, emphatic command of God, that the Christian, if necessary, is to by-pass the church treasury to give directly to the preacher or teacher whose ministry blesses him.

"Let him that is taught in the word communicate unto him that teacheth in all things."—Gal. 6:6.

The word communicate here really means to share. A marginal note in my Bible reads, "Or, share with him." We might read it, "Let him that is taught in the word share with him that teacheth in all good things." Share all your good things materially with the man who teaches you in the Word, says the Word of God.

Is a Christian under obligation to support his pastor? Yes. If he hears his pastor preach and teach the Word of God, then he should give of all good things, sharing with his pastor. If a Christian listens to a radio broadcast and is regularly blessed and fed on spiritual things by a man of God, is he under obligation to support that man? Yes. Other things being equal, he is as much obligated to share with the radio preacher who teaches him the Word and is faithful as God's minister, as he is under obligation to support his pastor.

A Christian may read a great Christian magazine and the editor may get to be as truly his teacher and may minister to him the Word of God as faithfully as his own pastor. In that case the Christian reader is under as much obligation to support the man of God who feeds his soul and teaches him the Word of God and helps him to do the will of God through the printed page, as he is to support his pastor who also ministers him the Word of God and helps him spiritually. This is a clear rule of the Scripture, "Let

him that is taught in the word communicate unto him that teacheth in all good things," or, "Let the man who is taught in the Word share with the one who teacheth, all the good things he has."

We should not allow any man-made rule to interfere with the clear command of God. One who hears the Word of God and is taught and blessed by it, owes a solemn obligation to the man who teaches, and should share with him the good things God has given.

This clear teaching of the Bible is stated by the Apostle Paul, speaking under divine inspiration, in I Corinthians, chapter 9. He says that the soldier who goes forth to warfare should not have to pay his own expenses. He says that one who plants a vineyard ought to eat the fruit of it, and that one who feeds the flock

ought to eat the milk of the flock. He says that the ox that treads out the corn should not be muzzled. And one who preaches the Gospel ought to be like the man who plows in hope, expecting to be partaker of the harvest. Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11). Those who sow unto you in spiritual things ought to reap from you material things, the Scripture says.

Who, then, is to settle where a Christian shall give his tithes and offerings? Shall that be settled by the board of deacons? Shall that be settled by the denominational secretary? Shall that be settled by the pastor, or by the finance committee? No, that is to be settled by each Christian. Where some preacher, some worker has sown to him in spiritual things, then that Christian work-

er should reap from him carnal things.

Let every Christian who is in a Bible-believing, soul-winning church gladly support that church and that pastor. But let him remember that he has an obligation clearly commanded of God to support also other works which are of God and which have been used of God to his blessing. This shows that God did not intend that a church treasury should be the recipient of all of a Christian's tithes and offerings. This shows clearly that a Christian ought not to turn over to anybody else the problem of deciding what is God's will for God's money, put in the hands of this Christian. Christians cannot shirk that obligation but must obey God's command and must share material things with those who have been blessed of God in sharing spiritual things with the Christians.



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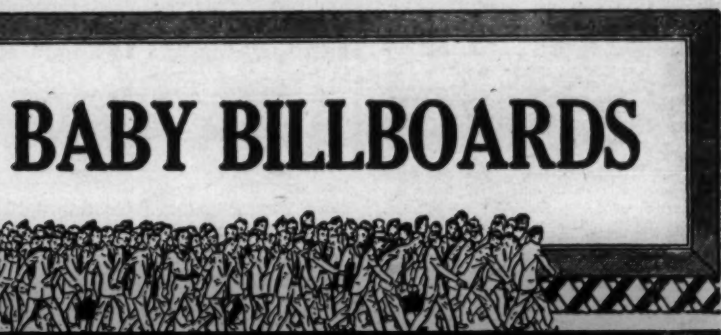
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